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SEVERAL HUNDRED

TEXTS

OF

HOLY SCRIPTURE,

Plainly proving, that our

LORD JESUS CHRIST

IS THE

MOST HIGH GOD:

Collected, compared, and disposed in a proper Method.

By a PRESBYTER of the Church of England.

With an EXTRACT from the

FORMER PREFACE,

Relating to the

Opposition made by Mr. WHISTON to the DIVINITY of Our SAVIOUR.

To which is added,

The Censure of Both Houses of CONVOCATION passed upon him

The FOURTH EDITION.

LONDON:

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M DCC LXXXIX.


BRITISH MUSEUM

AN

EXTRACT

FROM THE

AUTHOR's PREFACE

TO THE

FORMER EDITION of 1712.

THOUGH Mr. *Whiſton*'s late Writings gave Occaſion to this *Collection of Texts*; yet I have therein avoided all mention of him, or Reflection upon his Oppoſition to the Eternal *Deity* of our *Lord Jeſus Chriſt*, that I might confine myſelf to the direct Proof thereof from the *Holy Scriptures:* It ſeems neceſſary, that ſomething ſhould be written in a Plain Method, ſuited to the Capacities of the meaneſt Chriſtians, wherein the Proof of this fundamental Doctrine of the Chriſtian Religion, may be clearly laid down from thoſe holy Writings only, which, bleſſed be God, in this Proteſtant Land, the People have been long acquainted with, and uſed to reverence.

I have collected ſuch a Number of Texts, (when a few of them would have ſufficiently proved this fundamental Article) not only that we might admire the Fulneſs and Perfection of the Holy Scriptures, in affording ſuch abundant Evidence for the confirming one Chriſtian Doc-

trine; but that I might prevent the Cavils of the Adverſaries, which they might be prepared to make againſt ſingle Teſtimonies: I have not therefore entered into any large Diſſertation on thoſe Scriptures, which the *Arians* have controverted; but I perſuade myſelf, that the Reader will find a full Anſwer to their Objections againſt any particular Place of Scripture, by ſome other Scripture cited in the ſame Paragraph; that their Attempt to evade the Force of one Text, will be prevented by joining with it another Text, which is not capable of the ſame Evaſion.

This is one Way of *comparing ſpiritual Things with ſpiritual:* The Scripture is the beſt Interpreter of Scripture; one Text being admirably uſeful for the explaining, illuſtrating, and confirming another. No Language, Argument or Expreſſion, enters and affects the Mind of Man, with the ſame Force and Efficacy, as the naked Scripture doth; this inſtructs the ignorant and illiterate, and convinceth the wiſe and learned too. I have avoided all merely human Authorities, curious Criticiſms, or new Tranſlations; ſo as not to cite ſeveral Texts, which are not doubtful or inſufficient for the confirming this ſacred Truth, but are leſs clear and evident to a plain *Engliſh* Reader, for whoſe Sake I write.

There are Differences among Chriſtians in leſſer Matters, which the Apoſtle calls *doubtful Diſputations*; the Duty, with reſpect to theſe, is that no one ſhould raſhly judge or deſpiſe another: A full Agreement therein ſeems not *poſſible*, the Things themſelves being more darkly revealed; and it may not be altogether *neceſſary*, that there may be room for the Exerciſe of Moderation, and *Forbearance of one another in Love*; but

but as to these first Principles of Christianity, we are to *contend earnestly for the Faith*. And as the Doctrine of Faith is to be held fast, so thē Grace of Faith (I mean, *Faith in Jesus Christ*) is by all Means to be owned and avouched as one of the *Terms of Salvation*.

Our Christian Conversation must be the Life of Faith, and the Christian Worship must all tend to the Glory of our Great Redeemer. The *Lord's Day*, the *Lord's Supper*, and other Ordinances bear his Name, as being instituted for his Honour and Praise: If any deny the Eternal Deity of our Saviour, they exclude themselves from all Christian Assemblies, and blaspheme our solemn Worship as an idolatrous Service. It must be gross Hypocrisy and Prevarication in such to be *present*, so much as *occasionally*, at the *Liturgy* (for Instance) *of the Church of England*, where all the *Offices*, either suppose the *Divinity* of our *Saviour*, or plainly declare it.

The Reason why the *Prayers* are, many of them, in short *Collects*, is, that there should be frequent Mention made of the *Merits of Jesus Christ*, which we must bear in our Minds throughout all our *Addresses* to the *Divine Majesty*. In offering up our Petitions, through the *Mediation* and *Satisfaction* of Christ, his Godhead is supposed, "who with the Father, and the Holy "Ghost, liveth and reigneth ever one God, "World without End; who made (by his one "Oblation of Himself once offered) a full, per-"fect, and sufficient Sacrifice, Oblation, and Sa-"tisfaction for the Sins of the whole World." "Now, (as a late Writer well observes) the "Wrong done to the Majesty of Heaven was "such, that the whole Creation consuming in

" an univerſal Flame, had been an unproportion-
" able Sacrifice; it were manifeſtly more ho-
" nourable and worthy of God, not to have ex-
" acted any Satisfaction at all, than to have ac-
" cepted, under the Name of a Sacrifice, ſuch
" as were unproportionable, and beneath the *va-*
" *lue* of what was to be remitted and conferred;
" what is leſs than God, is infinitely leſs; bring
" the Honour and Majeſty of the Deity to any
" Thing leſs than an *equal* Value, and you bring
" it to *nothing*. This had been to make the Ma-
" jeſty of Heaven *cheap*, and depreciate the Dig-
" nity of the Divine Government, inſtead of
" rendering it *auguſt* and *great*: But the Sacrifice
" of Chriſt, *God-Man*, could be defective in no-
" thing; was both *ſuitable* and *equal* to the Exi-
" gency of the Caſe; for the *Sacrifice* of *Him*
" that was Man, was *ſuitable* to the Offence of
" *Man*; and of *Him* who was *God*, was *equal* to
" the Wrong *done to God*."

In other Places of the Liturgy, this glorious Truth is fully declared: There we have the *Creeds* made on purpoſe againſt the *Hereſy* that Mr. *Whiſton* hath revived, and *one*, that he ſets himſelf to oppoſe and blaſpheme. Addreſſes are frequently therein made to the Lord Jeſus, as to the moſt High God; " O Lord God, Lamb of God, Son of
" the Father, that takeſt away the Sins of the
" World, have Mercy upon us." The *Litany* expreſly means *Him*, as appears by the Concluſion of both Parts of it; " By thine Agony and
" bloody Sweat, by thy Croſs and Paſſion, *&c.*
" Good Lord deliver us;" and again, " Son of
" God, we beſeech Thee to hear us." And for the praiſing Part, we add, " Thou only art Holy;
" Thou only art the Lord; Thou only, O Chriſt,

"with the Holy Ghoſt, art moſt High in the "Glory of God the Father." In other Places, the Addreſſes are made to the Trinity in Unity, in an Acknowledgment of "every Perſon by "Himſelf to be God and Lord; O Holy, Bleſs-"ed, and Glorious Trinity, Three Perſons and "One God, have Mercy upon us miſerable Sin-"ners." And again, "It is very meet, right, "and our bounden Duty, that we ſhould at all "Times, and in all Places, give Thanks unto "Thee, O Lord, Almighty and Everlaſting God, "who art one God, one Lord; not one only Per-"ſon, but Three Perſons in one Subſtance: For "that which we believe of the Glory of the Fa-"ther, the ſame we believe of the Son, and of "the Holy Ghoſt, without any Difference or "Inequality: Therefore with Angels and Arch-"angels, and with all the Company of Heaven, "we laud and magnify thy glorious Name, ever-"more praiſing Thee, and ſaying, Holy, Holy, "Holy, *&c.*" And whatever Praiſes are given to God in the Pſalms and Hymns, we own to be-long to all the *Three glorious Perſons*, by adding to the End of every Pſalm, and almoſt every praiſing Song, theſe Words, "Glory be to the Father, "and to the Son, and to the Holy Ghoſt, *&c.*"

ALmighty and Everlaſting God, who haſt given unto us thy Servants Grace, by the Confeſſion of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majeſty to worſhip the Unity; we beſeech Thee that thou wouldeſt keep us ſted-faſt in this Faith, and evermore defend us from all Adverſities, who liveſt and reigneſt one God, World without End. *Amen.*

THE

THE

JUDGMENT

OF THE

ARCHBISHOP, AND BISHOPS,

AND THE

CLERGY of the Province of *Canterbury*,

In CONVOCATION assembled,

CONCERNING

Divers Assertions, contained in the BOOKS lately published by WILLIAM WHISTON.

" WHEREAS great Offence hath
" been given to the Church of
" God, by several Writings published by
" *William Whiston*, and particularly by a
" Book lately dedicated by him to the
" Convocation of this Province, wherein
" that rash and insolent Writer declares,
" with the utmost Assurance, that the *Arian*
" Doctrine concerning the *Trinity* and *In-*
" *carnation*, is the *Doctrine of our Blessed*
" *Saviour, His Apostles, and the first Chris-*
" *tians*; and very uncharitably insinuates,
" That all who have considered these Mat-
" ters, want nothing but the *Honesty* or the
" *Courage*, to own themselves of the same
" Opinion.

" We have thought ourselves obliged,
" in Maintenance of our most holy Faith,

" and

" and for the Vindication of our own Sin-
" cerity, for checking (if poſſible) the Pre-
" ſumption of this Author, and for pre-
" ſerving others from being ſeduced by
" him, to compare the dangerous Aſſer-
" tions he has advanced with the *Holy*
" *Scriptures, the two firſt General Councils,*
" *and Liturgy and Articles of the Church of*
" England, *in order to give our Judgment upon*
" *them.*"

After which follows the Cenſure of the Convocation, in theſe Words:

" We do declare, That the abovemen-
" tioned Paſſages, cited out of the Books
" of *William Whiſton*, do contain Aſſertions
" falſe and heretical, injurious to our Sa-
" viour and the Holy Spirit, repugnant to
" the *Holy Scriptures*, and contraviant to
" the *Decrees of the two firſt General Coun-*
" *cils*, and to the *Liturgy and Articles of our*
" Church."

" And we do earneſtly beſeech all Chriſ-
" tian People, by the Mercies of Chriſt, to
" take heed how they give ear to theſe
" falſe Doctrines, as they tender the Ho-
" nour and Glory of our Saviour, and the
" Holy Spirit, the Preſervation of the Pu-
" rity of the Goſpel, and the Peace of the
" Church."

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SEVERAL

SEVERAL HUNDRED TEXTS OF HOLY SCRIPTURE, &c.

1. THERE is nothing in Religion that we can be more fully assured of, than that there is but *one God*, Deut. 6. 4. "Hear O Israel, the Lord our God is one Lord." 1 Cor. 8. 4. "There is none other God but one:" Yet is it One of the Principles of the Christian Religion, that we are to be baptized into the Name of *Three glorious Persons*, Matt. 28. 19. "Go ye "therefore and teach all Nations, baptizing them "in the Name of the Father, and of the Son, and "of the Holy Ghost." It must needs then follow, that these *Three Persons* are *One God*, 1 John 5. 7. "For there are Three that bear Record in "Heaven, the Father, the Word, and the Holy "Ghost, and these Three are one."

2. Our Saviour *Jesus Christ* is the *Second* of these *Three*, called the *Word*, John 1. 1. "In the "Beginning was the Word; being the Bright-"ness of his [*Father's*] Glory, and the express "Image of his Person," Heb. 1. 3.

3. He is moſt frequently called the *Son of God*; for this, we have the Witneſs of St. John the Baptiſt, John 1. 34. "I ſaw and bare Record, "that this is the Son of God." Of Nathanael, John 1. 49. "Rabbi, thou art the Son of God;" of Martha, John 11. 27. "I believe that thou "art the Chriſt, the Son of God;" of St. Peter, Matt. 16. 16. "Thou art Chriſt, the Son of the "living God;" of the Eunuch, Acts 8. 37. "I believe that Jeſus Chriſt is the Son of God." And we may here take up the Apoſtle's Words, 1 John 5. 9. "If we receive the Witneſs of "Men, the Witneſs of God is greater; for this is "the Witneſs of God, which he hath teſ-"tified of his Son;" which Witneſs was twice by a Voice from Heaven, namely, at our Lord's *Baptiſm*, Matt. 3. 17. and in the ſame Words at his *Tranſfiguration*, Matt. 17. 5. "This is my "beloved Son in whom I am well pleaſed, hear "ye him."

He is called the *Son of the Father*, 2 John 3. namely, by Nature and eternal *Generation*, and to diſtinguiſh Him from thoſe that are called *Sons* by *Creation*, Job 38. 7. Luke 3. 38. or by Grace and *Adoption*, 1 John 3. 1. Therefore he is called his *own* proper *Son*, Rom. 8. 3. "God ſending "his own Son," and ver. 32. "He ſpared not "his own Son:" His *begotten Son*, Pſal. 2. 7. "Thou art my Son, this Day have I begotten "Thee;" compared with Heb. 1. 4, 5. "Being "made ſo much better than the Angels, as he "hath by Inheritance obtained a more excellent "Name than they; for unto which of the Angels "ſaid he at any Time, Thou art my Son, this "Day have I begotten Thee?" Therefore his *only begotten Son*, John 1. 14. "We ſaw his "Glory, the Glory as of the only begotten of "the Father;" and ver. 18. "The only begot-

"ten

"ten Son which is in the Boſom of the Father." He is *God of God*; Thus ſpeaking of his Father, He ſaith, John 7 29. "I know Him, for I am "from Him," or of Him, namely, begotten of Him, *and He hath ſent me*; as He ſaith again, John 6. 46. "Not that any Man hath ſeen the "Father, ſave He that is *of God*, He hath ſeen "the Father." So the *Holy Ghoſt is of the Father and of the Son*, namely, proceeding from them both: and He is therefore called, *The Spirit of the Son*, Gal. 4. 6. as He is elſewhere called, *The Spirit of the Father*, Matt. 10. 20.

It was a known Thing among the *Jews*, that the *Meſſiah* was to be the *Son of God*, which gave Occaſion for the Queſtion, Mark 14. 61, 62. "The High Prieſt aſked Him, and ſaid unto "Him, art thou the Chriſt, the Son of the "Bleſſed? And He ſaid, I am." And they had no doubt but that He, who claimed thus to be *the Son of God*, did thereby claim the Deity, and make himſelf *God*; therefore, John 10. 36. "they "ſaid, He blaſphemed, becauſe He ſaid, I am the "Son of God:" Now we find their Words were theſe, ver. 33. "For a good Work, we "ſtone Thee not, but for Blaſphemy; and be-"cauſe that thou, being a Man, makeſt thy-"ſelf God," namely, by his ſaying, that he was *the Son of God*.

4. This *Word*, or *Son of God*, being *very God*, as will be fully proved in what follows, and as is ſaid, John 1. 1. "The Word was with God, "and the Word was God;" He muſt by Conſequence be *One* with the *Father*, for the *moſt High* ſaith, Iſa. 45. 21. "There is no God elſe "beſides me;" none made or formed, who can be ſo in any proper Senſe, Iſa. 43. 10. "Before "me there was no God formed, neither ſhall

"there be any after me;" therefore our Lord ſaith, John x. 30. "I and my Father are one;" and again, John 14. 9, 10. "He that hath ſeen "me, hath ſeen the Father, — Believeſt thou "not, that I am in my Father, and my Father "in me?" And ſo He is ſaid to be *equal* with the *Father*, Phil. 2. 6. "Who, being in the Form "of God, thought it no Robbery to be equal "with God." Hence the *Father* owns him for his *Fellow*, or Equal, Zech. 13. 8. "Awake, "O Sword, againſt my Shepherd, and againſt "the Man that is my Fellow, ſaith the Lord of "Hoſts;" which are Words that He would never have ſpoken concerning the Higheſt of mere Creatures, of whom He ſaith, Iſa. 40. 25. "To "whom will ye liken me, or ſhall I be equal? "ſaith the Holy One."

It is moſt plain, that the *Jews* did ſo underſtand our *Lord*'s Words, as that He claimed ſuch an *Equality* with his *Father*, John 5. 18. "The "Jews ſought the more to kill Him, becauſe He "not only had broken the Sabbath, but ſaid "alſo, that God was his Father, making Himſelf "Equal with God." Every holy and humble One amongſt mere Creatures, would have abhorred ſuch an Imputation, (as we find the *Apoſtles* did when the ignorant Multitude fancied them to be *Gods*, Acts 14. 14, 15. But our *Lord* was ſo far from denying the Inference that the *Jews* made, that He continued to ſpeak at that, and at other Times, all the Things that might induce them to believe, that he owned that *Equality*, John 5. 17. "My Father worketh hitherto, and "I work;" ver. 19. "Whatever Things the "Father doth, theſe alſo doth the Son likewiſe;" ver. 23. "That all Men ſhould honour the Son, "even as they honour the Father;" ver. 26.

"For

"For as the Father hath Life in Himſelf, ſo "hath He given to the Son to have Life in Him-"ſelf." Theſe, and other like Words, were ſpoken at the very Time, when he knew, that they underſtood Him, that He made Himſelf *equal* with the *Father*.

5. It is indeed true, that our *Lord Jeſus Chriſt* was alſo *Man*, and owns Himſelf ſo to be, John 10. 40. "Ye ſeek to kill me, a Man that hath "told you the Truth." He had not only an Human *Body*, but a reaſonable *Soul* or Spirit, "He "grew in Wiſdom and Stature," Luke 2. 52. there were ſome Things which, as *Man*, He did not *know*, Mark 13. 32. He ſubmitted his human *Will* to his Father's, Matt. 26. 39. He *committed his Spirit* into his Father's Hands, Luke 23. 26. With Reſpect to this his Human Nature, He ſaith, "My Father is greater than I," John 14. 28. This *Human Nature*, miraculouſly conceived by the Power of the *Holy Ghoſt*, in the Womb of the Virgin *Mary*, was united to the *Perſon* of the *Son of God*, Luke 1. 35. "The Angel ſaid unto her, "The Holy Ghoſt ſhall come upon Thee, and "the Power of the Higheſt ſhall overſhadow "Thee, therefore alſo that Holy Thing, which "ſhall be born of Thee, ſhall be called the Son "of God:" That *Holy Thing* being aſſumed into "perſonal Union with the *Word*, or *Son of God*, John 1. 14. "The Word was made Fleſh, and "dwelt among us." It ſeems therefore a Prophecy, when *Solomon* cried out with Admiration (upon the Occaſion of the *Temple*, which was a Type of *Chriſt*) 2 Chron. 6. 18. "But will God "in very Deed, dwell with Men on the Earth!" So 1 Tim. 3. 16. "Without Controverſy, great "is the Myſtery of Godlineſs, God was manifeſt "in the Fleſh;" ſo that, "in the Fulneſs of

"Time, God ſent forth his Son, made of a "Woman," Gal. 4. 4. And from thenceforth he was both *God* and *Man*, in two Natures, and one Perſon; He was *Immanuel*, as the Prophet calls Him, Iſa. 7. 14. which is explained, Matt. 1. 23. "Behold, a Virgin ſhall be with Child, "and ſhall bring forth a Son, and they ſhall "call his Name Immanuel, which, being inter-"preted, is, God with us." Theſe two Natures are diſtinctly mentioned, Rom. 1. 3, 4. That He made "of the ſeed of David, according to the Fleſh," that is, his human Nature; and declared with Power by his Reſurrection from the Dead, to be the *Son of God, according to the Spirit of Holineſs*, that is, his divine Nature.

When therefore in ſome Places of Scripture, there may be Things ſpoken of *Chriſt*, which, with reſpect to his *Manhood*, may ſeem to argue ſomething *infirm* or ignoble in him; yet in the ſame Places, there is ſtill ſomething added to ſhew his *Dignity*; He is called the *Son of Man*, but then it is ſaid, the "Son of Man hath Power "on Earth to forgive Sins," Matt. 9. 6. And the "Son of Man ſhall come in his own Glory, "and in his Father's, and of the holy Angels," Luke 9. 26. He is ſaid to "become Poor," but ſo, as that "we by his Poverty are made Rich," 2 Cor. 8. 9. He was "made in the Likeneſs of "ſinful Fleſh," but it was that "for Sin, He "might condemn Sin in the Fleſh," Rom. 8. 3. He was "made under the Law," Gal. 4. 4. but it was that "He might redeem them that were "under the Law," ver. 5. and deliver them from the Curſe thereof. He was *crucified*, but ſo as that "Chriſt crucified is the Power of God, and "the Wiſdom of God," 1 Cor. 1. 24. He died, but ſo as that "by Death He deſtroyed him

"that

"that had the Power of Death, that is the "Devil," Heb. 2. 14. So that although He veiled his Glory in our Fleſh, yet was He ſtill the ſame glorious and *moſt High God.*

6. From the holy Scriptures it doth moſt plainly appear, that our *Lord Jeſus Chriſt* had a *Being* before He was conceived by the *Holy Ghoſt*, and born of the Virgin *Mary*; for "He came down "from Heaven," John 3. 13. "He came from "above," ver. 31. "He is the Lord from Hea-"ven," 1 Cor. 15. 47. "He came forth from "the Father, and came into the World," John 16. 27, 28. "He took Part [*or*, was Partaker] "of Fleſh and Blood," Heb. 2. 14. "He took "on Him the Seed of Abraham," ver. 16. "He "was Rich, and for our ſake became Poor," 2 Cor. 8. 9. All this ſhews that it was *one Nature* that is ſaid to *come down* and to take our Fleſh; and *another Nature* that was taken by Him; and the Aſſumer muſt be *before* that which was aſſumed and taken.

In particular, He was *before John the Baptiſt*, John 1. 30. "John ſeeth Jeſus coming unto him, "and ſaith, This is He of whom I ſaid, after me "cometh a Man that is preferred before me, for "He was before me." Our *Lord*, as He was *Man*, was ſix Months younger than *John the Baptiſt*, or thereabouts: The Annunciation of the Virgin by the Angel *Gabriel*, being in the *ſixth Month*, Luke 1. 26. namely, after that *Elizabeth* had conceived, as is ſaid, ver. 36. And when, notwithſtanding this, it is ſaid, that our *Lord* was *before* the *Baptiſt*, it cannot be underſtood of a Priority of Dignity; for He proves that he was *preferred before him*, by this his Pre-exiſtence; *for*, or becauſe, ſaith he, *He was before me.*

Again, He was before *Abraham*, as our *Lord* affirms concerning Himſelf ſo plainly, as that the enraged *Jews* took up Stones to ſtone Him for his Words, John 8. 58. "Jeſus ſaith unto them, "Verily, verily, I ſay unto you, before Abraham "was, I am," His not ſaying, *I was*, but *I am*, brings to mind the glorious Name of God, Exod. 3. 14. "And God ſaid unto Moſes, I AM "THAT I AM, thus ſhalt thou ſay to the "Children of Iſrael, I AM hath ſent me unto "you."

Moreover, He was "before the Worlds," Coloſſ. 1. 17. "And he was before all Things," &c. And from theſe Things alſo it doth appear, that *He*, of whom we are ſpeaking, is truly *a Perſon*, having Life, Underſtanding, Will, and Power of Acting. He "hath Life in Himſelf," John 5. 26. He hath Underſtanding and Knowledge; for, Matt. 11. 27. "No Man knows "the Father, but the Son:" As a Perſon, He willeth; for John 5. 21. "He quickens "whom He will:" And he worketh; for, John 5. 19. "Whatſoever the Father doeth, that "the Son doeth likewiſe.

It therefore further appears from theſe holy Writings, that this *Being*, which our Lord had before his being conceived in the Womb of the Virgin, was truly *Divine*; and ſo that He is *very God*, the *moſt High God*, *bleſſed for ever*. Whatſoever is appropriated to the *moſt high God*, belongs to *Him*, in Equality with the *Father*, and the *Holy Ghoſt*, John 16. 15. "All Things "that the Father hath, are mine:" The ſame Sublime *Titles*, Eſſential *Attributs*, Glorious *Works*, and Divine *Worſhip*, being aſcribed to *Him*, which belong to the *Father Almighty*.

I. The

I. The incommunicable *Names* and *Titles* by which the *moſt High God* is made known are frequently given in the holy Scripture to our *Lord Jeſus Chriſt*. This will appear, by comparing the Old and New Teſtament together, and by diſtinct Teſtimonies out of each of them.

1. If we compare the *Old Teſtament* with the *New*, we find that what is ſpoken of *Jehovah* the LORD in the *one*, is frequently ſaid to belong to our *Lord Jeſus Chriſt* in the other: Now Care is taken, Pſal. 83. 18. "That Men may know that "He, whoſe Name alone is Jehovah, is the moſt "High over all the Earth."

It was the LORD *Jehovah*, that ſpake by *his Spirit* in Noah, to the old World, Gen. 6. 3. "And the LORD ſaid, My Spirit ſhall not al-"ways ſtrive with Man." Now we are told, that this was meant of *Chriſt*, 1 Pet. 3. 18—20. "Who being put to Death in the Fleſh, was "quickened by the Spirit, by which alſo He went [*or, had gone*] and preached to the Spirits [*that "are now*] in Priſon; [*but*] which ſometimes "were diſobedient, when once the Long-ſuffering "of God waited in the Days of Noah."

In like Manner, it was the LORD *Jehovah*, that they tempted in the Wilderneſs, Numb. 14. 21—29. "They ſpake againſt God," &c. Numb. 21. 5, 6. "And the Lord ſent fiery Serpents "amongſt them: and they bit the People, and "much People of Iſrael died."

Now the *Apoſtle* tells us, that it was *Chriſt*, whom they tempted; and therefore He warns the *Corinthians*, 1 Cor. 10. 9. "Neither let us tempt "Chriſt, as ſome of them alſo tempted, and were "deſtroyed of Serpents."

Such Paſſages we often meet with in the Evangelical Prophet *Iſaiah*, which the *New Teſtament*

expreſly refers to our *Lord Jeſus Chriſt*. The Prophet ſaith, *Iſa.* 6. 1, 2. "I ſaw the LORD "ſitting on a Throne—about it ſtood the Seraph-"im—and they cried one to another, Holy, "Holy, Holy, is the Lord of Hoſts, the whole "Earth is full of his Glory." This was, when the Prophet was ſent to tell the People, ver. 9, 10. "Hear ye indeed, but underſtand not; and ſee "ye indeed, but perceive not; make the Heart "of this People fat, and make their Ears heavy," &c. Now the Evangeliſt St. *John* obſerving, that "when Jeſus had done ſo many Miracles, yet "they believed not on Him," John 12. 37. ſaith, ver. 39, 40. that it was the fulfilling of that ſad Prophecy, mentioned before, and which there he repeats, and then adds, ver. 41. "Theſe "Things ſaid Iſaias, when he ſaw his Glory, "and ſpake of Him," namely, that glorious Viſion which the Prophet ſaw, of the LORD *on his Throne*, and which is here called, *the Glory of Chriſt*.

2. We may have Reaſon to fear, that they, who deny the *Deity* of *Chriſt*, may be as much concerned, as the *Jews* themſelves, in another Prophecy, Iſa. 8. 13, 14. "The Lord of Hoſts "Himſelf ſhall be for a Stone of Stumbling, and "for a Rock of Offence." That *Chriſt* is this *Lord of Hoſts*, and that the Prophecy is applied to Men's *ſtumbling* at Him, we have not only the ſad Experience of our Times, but the Teſtimony of two *Apoſtles*, of St. *Paul*, Rom. 9. 32, 33. and of St. *Peter*, 1 Pet. 2. 7, 8.

3. When the Miracles our *Lord* wrought here on Earth, were propheſied of, it is thus expreſſed, "Ver. 4—6. "Your God will come with "Vengeance, even God with a Recompence, He "will come and ſave you: Then the Eyes of the

" Blind ſhall be opened, and the Ears of the Deaf ſhall " be unſtopped; then ſhall the lame Man leap as " an Hart, and the Tongue of the Dumb ſhall ſing." Compare this with Matt. 11. 3—5. where the Queſtion was, " Art thou He that ſhall come, or " look we for another?" Our Lord anſwers to this Queſtion, by appealing to the Works that were to be done by " their God that was to come " with a Recompence;" and bids them tell *John*, who ſent the Queſtion, " what they had ſeen and " heard; the Blind receive their Sight, the Lame " walk, the Lepers are cleanſed, the Deaf hear;" therefore *Jeſus Chriſt* was *God*, " their God that was to come and ſave them."

Again, in Iſa. 40. 3. We read of " the Voice " of one crying in the Wilderneſs, Prepare ye the " Way of the Lord; make ſtraight in the Deſart " a high Way for our God." Now that this *Voice* was meant of St. *John the Baptiſt*, we have his expreſs Teſtimony, John 1. 20—23. " He con- " feſſed and denied not, I am not the Chriſt: " Then ſaid they unto him, who art thou? And " he ſaid, I am the Voice of one crying, Make " ſtraight the Way of the Lord, as ſaith the " Prophet Eſaias." And that *Jeſus Chriſt* was that *Lord God* before whom he was ſent, *to prepare his Way*, is plain from the whole Hiſtory; and particularly from the *Baptiſt*'s Anſwer at another Time, when he was told, how all Men run in to Chriſt, unto whom he had borne Witneſs, John 3. 26. he ver. 28. refers them to what he had told them before, ſaying, " Ye yourſelves bear " me Witneſs, that I ſaid, I am not the Chriſt, " but that I am ſent before Him," namely, to prepare, or *make ſtraight his Way*; for that was it, which he had told them, inthe Place mentioned before, where he had ſaid, *I am not the Chriſt*.

4. The Great *Jehovah* often appropriates to Himſelf the Name of a *Saviour*, Iſa. 43. 11. "I, "even I, am the Lord, and beſides me there is "no Saviour." So, Iſa. 45. 22. "Look unto "me, and be ye ſaved, all the Ends of the Earth, "for I am God, and there is none elſe." Now this doth exactly agree with what St. *Peter* ſaith of our *Lord Jeſus Chriſt*, Acts 4. 12. "Neither is "there Salvation in any other; for there is none "other Name given under Heaven among Men, "whereby we muſt be ſaved." And the other Apoſtle ſaith of Chriſt, Heb. 5. 9. "He is be-"come the Author of eternal Salvation."

5. Such another Appropriation of Titles to Himſelf the LORD *Jehovah* makes, Iſa. 44. 6. "Thus ſaith the LORD, the King of Iſrael, his "Redeemer, the Lord of Hoſts; I am the Firſt, "and I am the Laſt, and beſides me there is no "God." This Title the Lord *Jeſus* claims, Rev. 22. 12, 13. "Behold, I come quickly, and my Re-"ward is with me, to give to every Man according "as his Work ſhall be; I am Alpha and Omega, "the Beginning and the End, the Firſt and the "Laſt."

We have the LORD's remarkable Oath in Iſa. 45. 23. "I have ſworn by myſelf, and the "Word is gone out of my Mouth in Righteouſ-"neſs, and ſhall not return, that unto me every "Knee ſhall bow, and every Tongue ſhall ſwear." Now twice in the *New Teſtament* are theſe Words applied to our *Lord Jeſus Chriſt*, Rom. 14. 10, 11. "We ſhall all ſtand before the Judgment-ſeat of "Chriſt. For it is written, As I live, ſaith the "Lord, every Knee ſhall bow to me, and every "Tongue ſhall confeſs to God;" and Phil. 2. 10. "at the Name of Jeſus every Knee ſhall bow, "&c."

6. In Iſa. 54. 5. it is ſaid, "Thy Maker is "thy Huſband, the Lord of Hoſts is his Name; "and thy Redeemer the Holy One of *Iſrael*, the "God of the whole Earth ſhall He be called;" which Eſpouſal is alſo mentioned by another Prophet, Hoſ. 2. 19, 20. "I will betroth Thee "unto me for ever,—I will betroth thee unto "me in Faithfulneſs, and thou ſhalt know the "Lord." Now the Apoſtle tells us, that this *Eſpouſal* is to the *Lord Jeſus Chriſt*, whom he calls the *one* and the only *Huſband* of his Church, and by conſequence the "Maker of it, the Lord of "Hoſts, the Redeemer, the Holy One of *Iſrael*, "and God of the whole Earth." 2 Cor. 11. 2. "I have eſpouſed you to one Huſband, that I may "preſent you as a Chaſte Virgin to Chriſt;" of Him the Baptiſt ſpeaks, when he ſaith, John 3. 29. "He that hath the Bride, is the Bridegroom." And in Rev. 21. 9. The Church is called, "The Bride, the Lamb's Wife."

After the *Lord* had ſaid, Joel 2. 27.—"I am the "LORD your GOD, and none elſe,"—it follows, ver. 28. "I will pour out my Spirit upon all "Fleſh, and your Sons and your Daughters ſhall "propheſy, *&c.*" This *pouring out of the Spirit* was on the Day of *Pentecoſt*, Acts 2. 16, 17. and it was the *Lord Jeſus Chriſt* that poured or ſhed it forth, ver. 32, 33. "This Jeſus hath God "raiſed up,—therefore being by the Right Hand "of God exalted, and having received of the "Father the Promiſe of the Holy Ghoſt, He hath "ſhed forth this that you now ſee and hear," and this was the making good the Teſtimony that his Forerunner gave of Him, Matt. 3. 11. "He that cometh after me, is mightier than I, "whoſe Shoes I am not worthy to bear, He ſhall "baptize you with the Holy Ghoſt, and with "Fire."

"Fire." And becauſe it is moſt evident, that the *pouring out of the Spirit*, is the work of God alone, we may ſee another Text, Zech. 12. 10. "I "will pour upon the Houſe of *David*, and upon "the Inhabitants of *Jeruſalem*, the Spirit of Grace "and Supplication;" now that theſe are the Words of our *Bleſſed Saviour*, appears by what immediately follows, "and they ſhall look upon "me, whom they have pierced;" which Words are expreſsly ſaid to belong to *Chriſt*, John 19, 37. "And again, another Scripture ſaith, They ſhall "look on Him, whom they pierced."

Having compared thus the Two Teſtaments together; we come to the diſtinct Teſtimonies of the *Deity of Chriſt*, from the *Names* and *Titles* aſcribed to Him in each of thoſe Parts of Holy Scripture.

In the *Old Teſtament*, we find Him appearing to the Patriarchs, under the Name of the *Angel of the Lord*, [*the Angel of the Covenant*] ſufficiently diſtinguiſhed from all created Angels. Thus he appeared to *Jacob*, Gen. 32. 24.—"There "wreſtled a Man with him." *Jacob* had this conflict, not only corporally, but ſpiritually, namely, with Prayers and Tears, ver. 26.—"I will not "let thee go, except thou bleſs me;" as the Prophet explains it, Hoſ. 12. 4. "He had Power "over the Angel and prevailed, he wept, and made "Supplication unto him." Now that this was not a created Angel, appears from what the ſame Prophet ſaith, ver. 3. "By his Strength he had "Power with God;" and ſo the Hiſtory ſhews us, that he prevailed to get the Bleſſing; Gen. 32. 29. and the Place got the Name of *Peniel*, [*the Face of God*,] for ſaith he, ver. 30. "I have "ſeen God Face to Face;" and *he* got the Name of *Iſrael*, ver. 28. as "a Prince that had Power "with

"with God;" and to him afterwards he prays, as unto the only God, from whom this Deliverance came, Gen. 48. 16. and all that in every Age prevail with God for his Bleſſing, are called from hence "the Seed of *Jacob*," Iſa. 45. 19.

Thus alſo our *Lord* appeared to *Moſes*, Exod. 3. 2. "And the Angel of the Lord appeared unto "Him in a flame of Fire, out of the midſt of the "Buſh." Now that this *Angel of the Lord* was very *God*, we may underſtand from the *Worſhip*, which He required by the *Sign* thereof, uſed in thoſe Days, ver. 5.—"Put off thy Shoes from "off thy Feet, *&c.*" and from the proclaiming his Name, ver. 6. "He ſaid, I am the God of "thy Father, the God of *Abraham*, the God of "*Iſaac*, and the God of *Jacob*;" upon which it alſo follows, that "Moſes hid his Face, for he "was afraid to look upon God;" and afterwards the Loving-kindneſs of God is expreſſed by the "Good-will of Him that dwelt in the BUSH," Deut. 33. 16. If ſuch Things are ſpoken of created Angels, how is our Lord ſaid to have "obtained "a more excellent Name than they?" Heb. 1. 4.

And moſt evidently doth it appear, that the *Angel of the Lord*, that led the People of *Iſrael* through the Wilderneſs, was not a meer Creature, but our *Lord* himſelf, of whom it is ſaid, Iſa. 63. 9.—"The Angel of his Preſence ſaved them." He is emphatically called, the *Preſence of the Lord*, Exod. 33. 14, 15. "And he ſaid, My Preſence "ſhall go with thee, and I will give thee reſt. "And he ſaid unto Him, If thy Preſence go not "with me, carry us not hence." And the manner of ſpeaking concerning Him, ſhews plainly who He was, Exod. 23. 20, 21. "Behold, I ſend "my Angel before thee, to keep thee in the Way,

"and

" and to bring thee unto the Place which I have " prepared; beware of Him, and obey his Voice; " provoke Him not, for He will not pardon your " Tranſgreſſions; for my Name is in Him." Theſe are Words far too high to be ſpoken of any created Angel: And how, notwithſtanding this Caution, they did provoke our Lord *Chriſt*, and were puniſhed, was noted before, from 1 Cor. 10. 9.

Agreeable hereunto are thoſe Places, where mention is made of the Great *Jehovah*, as a Perſon diſtinct from *God the Father*; as when it is ſaid, Gen. 19. 24. " The LORD rained upon *Sodom* " and *Gomorrah*, Fire and Brimſtone from the " LORD out of Heaven;" And Zech. 3. 2. " The LORD ſaid unto Satan, The LORD " rebuke thee,"—ſo the Lord ſaith, Hoſ. 1. 7. " I will ſave them by the LORD their God." And again, Zech. 10. 12. " I will ſtrengthen " them in the LORD, and they ſhall walk up " and down in his Name, ſaith the LORD." He that ſtrengtheneth them is *Jehovah*, and He *by* and *in* whom he ſtrengtheneth them is *Jehovah*.

Other Teſtimonies from the glorious *Names* of *God*, are yet more expreſs. The Apoſtle himſelf quotes ſeveral of them out of the Book of *Pſalms*, Heb. 1. 8. " Unto the Son he ſaith, thy Throne, *O* GOD, &c." which is taken out of Pſal. 45. 6. And again, Heb. 1. 10. " Thou LORD in the " Beginning, *&c.*" which Words are quoted from Pſal. 102. 24, 25. " I ſaid, O my GOD, " &c." This is illuſtriouſly ſet down in Iſa. 9. 6. " Unto us a Child is born, unto us a Son is given, " —and his Name ſhall be called Wonderful, " Counſellor, The mighty GOD, &c." To which we may add from another Prophet, Jer.

23.

23. 6. "In his Days *Judah* ſhall be ſaved, *&c.*" "and his name ſhall be called the LORD our "Righteouſneſs." Which is the ſame with what follows upon the *Lord*'s Oath, (which was mentioned before, that *every Knee ſhould bow to Him*,) Iſa. 45. 24, 25. "In the LORD I have Righ- "teouſneſs and Strength,—in the LORD ſhall all "the Seed of *Iſrael* be juſtified."

7. In the *New Teſtament*, we have yet more abundant Evidence from theſe glorious *Titles*: The *Lord Jeſus Chriſt* is not only diſtinguiſhed from *Man*, Gal. 1. 1. "Paul an Apoſtle, not "of Men, neither by Man, but by Jeſus Chriſt," —but is expreſsly affirmed to be God. There we find Him called the *True God*, 1 John 5. 20.— "We are in Him that is true, even in his Son "Jeſus Chriſt. This is the *True God*, and eternal "Life." When therefore *God the Father* is called "the only True God," John 17. 3. and "One "God the Father," 1 Cor. 8. 6. it is meant to exclude all falſe Gods, and heathen pretended Deities, of which the Apoſtle there ſaith, ver. 5. "There were God's many, and Lord's many; "but to us there is but one God the Father, and "one Lord Jeſus Chriſt." So that *one God the Father* no more excludes the *Son*, who is of the ſame Nature and Eſſence with the *Father*, from being *God* the *True God*; than the other Words, *one Lord Jeſus Chriſt*, do exclude the *Father* from being *Lord*, whenas the "Lord our God is one "Lord."

8. Again He is called the *Great God*, Tit. 2. 13. "Looking for the bleſſed Hope, and the glorious "appearing of the Great God, and our Saviour "Jeſus Chriſt."

9. So alſo He is called *God over all*, Rom. 9. 5. "Whoſe are the Fathers, and of whom, as con-

"cerning

" cerning the Fleſh, Chriſt came, who is over all, " God bleſſed for ever. Amen." Of him it is ſaid, 1 Tim. 3. 16. " That GOD was manifeſt in the " Fleſh;" which is the ſame with what the other Apoſtle ſaith, 1 John 1. 2. " The Life was mani- " feſted, namely,—that eternal Life, which was " with the Father:" In the ſame place, ver. 5. it is ſaid, " God is Light, and in Him is no Dark- " neſs at all;" which is the Title that our *Lord* claims, John 8. 12. " I am the Light of the World;" and it is thus expreſſed concerning Him, John 1. 9. " This is the true Light that " lightens every Man that comes into the " World."

The *Godhead* is in the ſame manner affirmed of the *Father*, and of the *Son*, in Coloſſ. 2. 1. where the Apoſtle ſpeaks of the *Acknowledgment of the Myſtery of God, and of the Father, and of Chriſt*; implying, that both the *Father* and *Chriſt* are that *God*, whoſe *Myſtery* is to be *acknowledged:* So in 2 John ver. 9. " Whoſo tranſgreſſeth, and " abideth not in the Doctrine of Chriſt, hath " not God; He that abideth in the Doctrine of " Chriſt, He hath both the Father and the Son;" where *the Father and the Son*, in the latter Part of the Verſe, are the ſame with *God* in the former Part. The Glory of the *Son of God*, is the ſame with the Glory of the *moſt High God*, as he himſelf tells us, when ſpeaking of the Sickneſs of *Lazarus*, He ſaith, John 11. 4. " It was—for " the Glory of God, that the Son of God might " be glorified thereby."

Plain is the Account that St. *Paul* gives us, Col. 2. 9. That " in Him dwelleth all the Ful- " neſs of the Godhead bodily," that is, not *ſymbolically*, as in the *Ark*, and in the *Temple*; but *really* and *eſſentially* the whole Divine Nature reſided in Him.

Him. And becauſe what was done by Him in our Nature, was done by *Him*, who was *God*, as well as *Man*, therefore we find it written thus, Acts 20. 28.—Feed the Church of God, which "*He* hath purchaſed with his *own* Blood." And 1 John 3. 16. "Hereby perceive we the Love of "God, becauſe he laid down his Life for us." Thus "we pray you in *Chriſt*'s ſtead," is made the ſame, as "though *God* did beſeech you by "us," 2 Cor. 5. 20. To which we may add, the noble Confeſſion of that Diſciple, which at firſt had doubted, but was afterwards fully convinced, John 20. 28. "Thomas anſwered and "ſaid unto Him, My Lord and my God."

II. The incommunicable *Attributes* and Perfections which belong to the *moſt High God*, are frequently in the holy Scriptures aſcribed to our bleſſed Saviour *Jeſus Chriſt*.

There are ſome *Attributes* of God, which are commonly ſaid to be *Communicable*, becauſe they may in ſome Analogy and Reſemblance be found in meer Creatures; as to be *Wiſe*, *Holy*, *Merciful*, and *True*. Theſe are indeed glorious Perfections of God, as we may ſee, when He proclaims his Name, Exod. 34. 6, 7. yet becauſe meer Creatures have ſome Conformity to God therein, we ſhall not largely treat of them here; although even theſe [called *Communicable*] *Attributes* are aſcribed to our *Lord Jeſus Chriſt* in quite a different Manner than they are aſcribed to any ſuch Creatures, of whatſoever Rank or Degree.

1. Thus our Lord is ſaid, not only to be *Wiſe*, but *Wiſdom* itſelf, particularly throughout the whole 8th Chapter of the *Proverbs*; agreeably to which He ſpeaks of Himſelf, Luke 11. 49. "Therefore ſaid the Wiſdom of God, I will ſend "them

" them Prophets and Apoſtles, *&c.*" and indeed St. *Paul* ſaith, Col. 2. 3. that " in Him are hid " all the Treaſures of Wiſdom and Knowledge;" and in Jude, ver. 25. the Doxology is, " To " the only wiſe God, our Saviour, be Glory, " *&c.*"

2. So He is not only called *Holy*, but emphatically *the Holy One*, Acts 13. 35. " Thou ſhalt " not ſuffer thy Holy One to ſee Corruption;" and the *moſt Holy*, Dan. 9. 24. " Seventy Weeks " are determined,—to anoint the moſt Holy." To him *the Seraphim* ſing Thrice *Holy*, Iſa. 6. 3. " and one cried unto another, and ſaid, Holy, " Holy, Holy, is the Lord of Hoſts;" inſomuch that *Holy* is his Name, Rev. 3. 7. " theſe Things " ſaith He that is Holy—."

And though He once refuſed the Title of *Good Maſter*, when it was given Him, only in Compliment, by one who did not own his Deity, and ſaid, Matt. 19. 17. " There is none good but " one, that is God;" yet he elſewhere calls Himſelf *the good Shepherd*, John 10. 11. " I am the " good Shepherd," which is the ſame, or as high a Title, as *good Maſter*; and in Him there is the " unſearchable Riches *of Grace*, Eph. 3. 8. The " Love of Chriſt paſſeth Knowledge, ver. 19. " from whoſe fulneſs we receive Grace for Grace," John 1. 16. And He is ſaid by St. *Paul*, to have " ſhewed [*to Him*] all Long-ſuffering, for a " Pattern to them that ſhould hereafter believe," 1 Tim. 1. 16.

3. Again. He is not only *True*, but Truth itſelf. The Apoſtle ſaith, 1 John 5. 20.—" we are " in Him that is True, even in his Son Jeſus " Chriſt,"—and He ſaith of Himſelf, John 14. 6. " I am—the Truth." This alſo is his Name,

Name, Rev. 3. 7. "Things ſaith He—that is "True"

But we ſhall conſider the *incommunicable Attributes* of God more largely, of which there are not the leaſt Footſteps or Reſemblance to be found in the Creatures: Theſe do all belong to our *Lord Jeſus Chriſt*.

4. *Eternity* and *Immutability* do belong to the *moſt High God* alone; He only is "from ever-"laſting to everlaſting," Pſalm 90. 2. This tranſcendent Attribute is aſcribed to our *Lord Jeſus Chriſt* by the Prophets, even at the Time that they ſpeak of his being born into the World. Mic. 5. 2. "Thou Bethlehem Ephrata, though "thou be little amongſt the Thouſands of *Judah*, "yet out of thee ſhall He come forth unto me, "who is to be Ruler in *Iſrael*; whoſe Goings forth "have been of Old, from Everlaſting:" So the other Prophet calls the *Child* that was to be born, not only "the Mighty God, *but* the Everlaſting "Father," Iſa. 9. 6. He is the true *Melchizedeck*, of whom the other was a faint Type, "without "beginning of Days, or End of Life," Heb. 7. 3. To this we may refer the glorious Words ſpoken by Wiſdom, Prov. 8. 22—30. "The Lord "poſſeſſed me in the Beginning of his Way, be-"fore His Works of Old; I was ſet up from ever-"laſting, from the Beginning ere ever the World "was; when there were no depths I was brought "forth — When He appointed the Foundations "of the Earth; then was I by Him, as one brought "up with Him, *&c.*" This Infinity of Eſſence is denoted by his Name *Jehovah*, and is thus expreſſed by our Lord Himſelf, Rev. 1. 8. "I "am Alpha and Omega, the Beginning and the "Ending, ſaith the Lord, which is, and which "was, and which is to come, the Almighty."

The

The ſame He ſaith, ver. 11, 17. And again, He glories in this Title, Rev. 2. 8.—"Theſe "Things ſaith the Firſt and the Laſt, that was "dead, and is alive." And more largely, Rev. 22. 13. "I am Alpha and Omega, *&c.*" Upon this Account it is ſaid, that He was in the Beginning, John 1. 1. "In the Beginning was the "Word," co-eternal with the Father, for "the "Word was with God;" And we may well conceive, that it was He to whom *God the father* ſpake, Gen. 1. 29. "Let *us* make Man in *our* "Image, after *our* Likeneſs:" And of whom He ſaid, Gen. 3. 22. "Behold, the Man is become "as one of us." And hence our Lord ſpeaks of the "Glory he had *with the Father* before the "World was," John 17. 5. He is therefore ſaid to be "before all things," Col. 1. 17. There can be nothing but the *Creature*, and the *Creator*; and he that did ſubſiſt *in the Beginning before all Things*, or created Beings, muſt be without beginning Himſelf.

To this belongs the frequent Evidence of his being the "Living God, *having* Life in Himſelf," John 5. 26. and ſo the Author or "Prince of "Life *to others*," Acts 3. 15. He is indeed *Life* itſelf; that is his Name and Nature, as He ſaith, John 14. 6. "I am—the Life;" and the Apoſtle tells us, 1 John 1. 2. "The *Life* was manifeſted, "and we have ſeen it, and bear Witneſs, and "ſhew unto you that *Eternal Life* which was "with the *Father*, and was manifeſt unto us." And again, This is "the True God and eternal "Life," 1 John 5. 20. He ſwears by his *Life* in the ſolemn Oath mentioned before, Rom. 14. 11. "As I live, ſaith the Lord." And that He will live and reign for ever, will appear, when we come to ſpeak of his Kingdom: Thus He ſpeaks

of

of Himſelf, Rev. 1. 18. "I am he that liveth, "and was dead, and behold I am alive for ever-"more, Amen."

5. Like to this His *Eternity* is His *Immutability* and *Unthangeableneſs:* This the *moſt High God* glories in, Mal. 3. 6. "I am the Lord, I change "not;" this is expreſsly aſcribed by the Apoſtle to our *Lord Jeſus Chriſt*, Heb. 1. 11, 12.—"They "all ſhall wax old, as doth a Garment, and as a "Veſture ſhalt thou change them, and they ſhall "be changed, but thou art the ſame, and thy "Years never fail;" which Words are taken from Pſal. 102. 27. And again, in Heb. 13. 8. He is called "Jeſus Chriſt, the ſame Yeſterday, "and to Day, and for ever."

6. Another glorious *Perfection* of the *moſt High God*, is His *Ubiquity* or *Omnipreſence*. He is ſaid to "fill Heaven and Earth," Jer. 23. 24. Now that this belongs to our *Lord Jeſus Chriſt*, doth appear from His being *with* the Father, John 1. 1. —"The Word was with God,"—and *in* the Father, John 14. 10, 11. "I am in the Father, "and the Father in me:" Even when His *human* Nature was here on *Earth*, He was, as to his *divine* Nature, in *Heaven*, John 3. 13. "No "Man hath aſcended up to Heaven, but He that "came down from Heaven, even the Son of Man "which is in Heaven;" and ſpeaking of Heaven at another Time, He ſaith John 14. 3.—Where "I am."—And when, as *Man*, He *aſcended* up into Heaven, it was where, as *God*, He was *before*, John 6. 62. "What if you ſhall ſee the "Son of Man aſcend up where He was before?" When His bodily Preſence left the World, (with reſpect to which, He told His Diſciples, Matt. 26. 11.—"Me ye have not always,") He yet continued his divine and gracious Preſence, Matt.

28.

28. 20. "Lo, I am with you always, even unto "the End of the World:" Hence it is ſaid, Matt. 18. 20. "Wherever Two or Three are "gathered together in my Name, there am I in "the Midſt of them;" for being preſent every where, He can manifeſt His Preſence when, and where He pleaſeth. Rev. 2. 4. "He walks in the "Midſt of his Golden Candleſticks." Thus he is ſaid to "dwell in the Hearts *of his People*," Eph. 3. 17. who are therefore called "the "Temple of God," 2 Cor. 6. 16. and thus he ſpeaks of *Himſelf* in Unity with the *Father*, John 14. 23. "If a man love me, he will keep my "Words, and my father will love him, and *We* "will come to him, and make our Abode with "him." He is moreover ſaid "to fill all Things," Eph. 4. 10. and "to fill all in all," Eph. 1. 22. And becauſe He "fills Heaven and Earth," all Things *every where* muſt be ſubject to Him, Phil. 2. 10. *even* "Things in Heaven, and Things in "Earth, and things under the Earth."

7. *Omniſcience*, or *knowing all Things*, is another glorious Attribute of the *moſt High God*, and a Conſequence of his *Omnipreſence*, Heb. 4. 13. "All Things are naked and open unto the eyes "of Him, with whom we have to do:" And this Perfection doth ſo peculiarly belong to the *Great God*, that it is ſaid of Him, 1 Kings 8. 39. "Thou, even Thou only knoweſt the Hearts of "the Children of Men." Now nothing is more evidently claimed by our *Lord Jeſus Chriſt* than this Perfection; Rev. 2. 23.—"And all the "Churches ſhall know that I am He that ſearcheth "the Reins, and the Heart." The ſame is teſtified of Him, John 2. 24, 25. "He knew all "Men, and needeth not that any ſhould teſtify "of Man: For He knew what was in Man."

How

How often is our Lord ſpoken of, as a *Diſcerner of the Thoughts and Intents of the Heart*, by all the Evangeliſts? In Matt. 9. 4. and 12. 25. it is ſaid, "*Jeſus* knew their Thoughts." In Mark 2. 6—8. "There were certain of the Scribes "ſitting there, and reaſoning in their Hearts.— "And immediately when *Jeſus* perceived in his "Spirit, that they ſo reaſoned within themſelves, "He ſaid, Why reaſon ye in your Hearts?" &c. So at another Time, Luke 9. 47. "Jeſus perceived "the Thought of their Heart." So alſo, John 6. 61, 64. "*Jeſus* knew in Himſelf, that his "Diſciples murmured at Him.—He knew from "the Beginning, who they were that believed "not." So he ſaith to the *Jews*, John v. 42. "I know you, that ye have not the Love of God "in you."

There are very many more Teſtimonies of this kind ſet down in the Goſpels. We are told, John 16. 19. that "Jeſus knew that they were "deſirous to aſk Him,"—and accordingly anſwered what was in their Hearts: and it is ſaid, ver. 30. "They cried out, Now we are ſure that "thou knoweſt all Things, and needeſt not that "any Man ſhould aſk thee: by this we believe, "that thou cameſt forth from God." This alſo convinced Nathanael, when our Lord told him, John 1. 48. "Before that Philip called thee, when "thou waſt under the Fig-tree, I ſaw thee;" which drew out that noble Confeſſion, ver. 49. "Rabbi, Thou art the Son of God, Thou art "the King of Iſrael." Thus alſo another Diſciple addreſſed himſelf unto Him, John 21. 17. "Peter ſaid unto Him, Lord, Thou knoweſt all "Things; Thou knoweſt that I love Thee." This Attribute will be very illuſtrious at the Judgment-day, "When the Lord comes, and "will bring to light the hidden Things of Dark-

" neſs, and will make manifeſt the Counſels of " the Heart," 1 Cor. 4. 5.

And well may he be ſuppoſed to know the *Counſels* of the *Hearts* of Men, who is intimately acquainted with the *Counſel* of his *Father*; from whence He hath that glorious Name, *Iſa.* 9. 6.—*Wonderful, Counſellor,*—which Name is denied to be competible to any meer Creature, *Rom.* 11. 34. " Who hath known the Mind of the Lord, or who " hath been His Counſellor?" The " only be- " gotten Son" is therefore ſaid figuratively to be " in the Boſom of the Father," John i. 18. So that as " no Man knows the Son but the Fa- " ther," ſo " no one knows the Father but the " Son." He ſaith, John 8. 38. " I ſpeak that " which I have ſeen with my Father;" as He alſo ſaith again, John 10. 15. " As the Father " knoweth Me, ſo know I the Father." Never- theleſs, this is not ſpoken to exclude the *Holy Ghoſt*, who alſo " ſearcheth all Things, yea, the " deep Things of God," 1 Cor. 2. 10. The intimate Union of the Three Bleſſed Perſons in the Godhead being thus expreſſed, John 16. 13—15. " When He the Spirit of Truth is " come, He ſhall guide you into all Truth.— " He will ſhew you Things to come. He ſhall " glorify Me; for he ſhall receive of Mine, and " ſhew it unto you. All that the Father hath is " Mine: Therefore, ſaid I, He ſhall take of " Mine, and ſhew it unto you."

8. Another of the glorious Attributes of the *Moſt High God* is his *Omnipotency*; He is the *Lord God Almighty*, by which Name He makes Himſelf known to *Abraham*, Gen. 17. 1. " I am the " Almighty God:" To this belongs that other great Name, " The Lord of Hoſts." Now that this *Attribute* belongs to our *Lord Jeſus Chriſt*, doth

doth appear from the Cry of the *Seraphim*, Iſaiah 6. 3. "Holy, Holy, Holy is the Lord of Hoſts, "the whole Earth is full of his Glory;" which the *Evangeliſt* tells us expreſsly, was meant of our *Lord Jeſus Chriſt*, John 12. 41. as was noted before: So doth He, who is to "come in the "Clouds," &c. proclaim his Name, "which is, "and which was, and which is to come, the "Almighty," Rev. 1. 7. 8. The *Pſalmiſt* calls him *moſt Mighty*, Pſal. 45. 3. "Gird thy Sword "upon thy Thigh, O moſt Mighty." And the Prophet calls him the *Mighty God*, Iſa. 9. 6. "His Name ſhall be called Wonderful, Coun-"ſellor, the Mighty God;" the ſame with the *Great God*, Titus 2. 13.

The *Angel* which wreſtled with *Jacob*, (whom we before proved to be the *Son of God*) is expreſsly called *The Lord of Hoſts*, Hoſ. 12. 4, 5. "He had "Power over the Angel—He found him in "Bethel, and there He ſpake with us; even the "Lord God of Hoſts, the Lord is his Memo-"rial." The *Hoſts* of Heaven are repreſented as his *Chariots*, Pſal. 68. 17, 18. "The Chariots "of God are twenty Thouſand, even Thouſands "of Angels; the Lord is among them, as in "Sinai, in the Holy Place: Thou haſt aſcended "on High," &c. Which Words, the Apoſtle ſaith, are meant of *Chriſt*, Eph. 4. 8. Hence his *Power* is called *Divine*, 2 Pet. 1. 3. "His Divine "Power hath given unto us all Things that per-"tain to Life and Godlineſs;" and the *ſame Power* that the *Father* hath, John 5. 19. "What-"ſoever Things He [the Father] doth, theſe alſo "doth the Son likewiſe;" as He had ſaid before, ver. 17. "My Father worketh hitherto, and I "work:" Hence alſo he is ſaid to be *above all*, John 3. 31. "He that cometh from above, is

" above all;" and again, " He that cometh from " Heaven, is above all." We read alſo of his mighty *Power*, " whereby He is able to ſubdue " all Things to Himſelf," Phil. 3. 21. He is able to do for us whatſoever we aſk, John 14. 14. " If you aſk any Thing in my Name, I will do " it." This his *Almighty Power* will further appear under the following Head; for,

III. The incommunicable *Works* and *Operations* of the *moſt High God* are frequently aſcribed in the Holy Scriptures to our Saviour *Jeſus Chriſt*; and they are therein ſaid to be wrought by *Him*.

1. We begin with the *Works of Creation*, which the Holy Writings begin with, and peculiarly aſcribe to *God alone*, Gen. 1. 1. " In the Begin- " ning God created the Heavens, and the Earth;" and He ordered his People in *Babylon* after this Manner, Jer. 10. 11. " Thus ſhalt thou ſay unto " them, The Gods that have not made the Hea- " vens and the Earth, they ſhall periſh from the " Earth," &c. Now nothing is more plain, than that theſe wondrous *Works* are aſcribed to our *Lord Jeſus Chriſt*, John 1. 1—3. " In the Begin- " ning was the Word.—All Things were made " by Him; and without Him was not any Thing " made that was made;" and ver. 10. " He was " in the World, and the World was made by " Him." This is moſt fully declared by the Apoſtle, Col. 1. 16. " By Him were all Things " created that are in Heaven, and that are in " Earth, viſible, and inviſible, whether they be " Thrones, or Dominions, or Principalities, or " Powers; all Things were created by Him, and " for Him." In Pſal. 102. 25. it is ſaid, " Of " old Thou haſt laid the Foundations of the " Earth, and the Heavens are the Work of thy " Hands; which Words are quoted, Heb. 1. 10.

as

as belonging to our *Lord Jeſus Chriſt*, to ſhew his Dignity above all Angels and Creatures whatſoever. Therefore He is ſaid to be, "The Beginning of the Creation of God," Rev. 3. 14. as being the *Original* and firſt Cauſe, by which all Things were created and made; the Father having "created all Things by Jeſus Chriſt," Eph. 3. 9.

2. The *Works* of the *Divine Providence* towards the *World*, and the *Church* therein, are all aſcribed to our *Lord Jeſus Chriſt*. As all Things were made by Him, ſo "by Him all Things conſiſt," Col. 1. 17. the like is teſtified of Him, Heb. 1. 3. That "being the Brightneſs of his Father's "Glory, &c. he upholdeth all Things by the "Word of his Power." Theſe *Works* of Preſervation and Providence, He continues to *work hitherto*, as the Father doth, John v. 17. and will continue ſo to do until the *End of the World*, when He will yet more illuſtriouſly ſhew forth his *Deity*.

3. The *Judging of the World* is the peculiar Prerogative of the *moſt High God*, Pſal. 50. 6. "God is Judge Himſelf;" ſo He is called, Gen. 18. 25. "The Judge of all the Earth." Now it is very plain, that our *Lord Jeſus Chriſt* is the Judge of the Quick and Dead, "who ſhall judge "the Quick and the Dead at his appearing and his "Kingdom," 2 Tim. 4. 1. Remarkable is the Prophecy concerning Him, Zech. 14. 4, 5. "His "Feet ſhall ſtand in that Day upon the Mount "of Olives, which is before Jeruſalem on the "Eaſt; and the Mount of Olives ſhall cleave in "the Midſt thereof, &c. and the Lord my God "ſhall come, and all the Saints with thee;" which exactly agrees with what the Angels ſaid of our *Lord Jeſus Chriſt*, Acts 1. 11. 12. "This "ſame Jeſus, which is taken up from you into "Heaven, ſhall ſo come in like Manner as ye

"have ſeen Him go up into Heaven: Then re-
"turned they unto Jeruſalem, from the Mount
"called Olives." To this we may add that old Prophecy, recorded Jude 14. "And Enoch
"alſo, the ſeventh from Adam, propheſied of
"theſe, ſaying, Behold, the Lord cometh with
"ten Thouſands of his Saints;" compared with 1 Theſſ. 3. 13. "The Coming of our Lord Jeſus
"Chriſt, with all his Saints."

We are told, that the "Coming of our Lord
"draweth near," and that "the Judge is at the
"Door," James 3. 8, 9. This Day of Judgment is called the "Day of God," 2 *Pet.* 3. 12. "Looking for, and haſting to the Day of God," which yet our Lord claims as *His Day*, Luke 17. 24. "So ſhall the Son of Man be in His
"Day;" which the Apoſtle calls *His Times*, 1 Tim. 6. 14, 15. "Until the Appearing of our
"Lord Jeſus Chriſt, which in His Times He
"ſhall ſhew, who is the bleſſed and only Po-
"tentate," &c. Hence He is called "The
"Lord, the Righteous Judge," 2 Tim. 4. 8. and it is ſaid, "He ſhall ſit on the Throne of His
"Glory," Matt. 19. 28.

It is true, as *Man* or as *Mediator*, he hath this Power by Commiſſion from the *Father*, John 5. 22. 27. "The Father judgeth no Man, but hath
"committed all Judgment to the Son: He hath
"given Him an Authority to execute Judgment
"alſo, becauſe He is the Son of Man." But then this muſt ſuppoſe Him a Perſon capable of ſuch a Commiſſion, which He completely was, by reaſon of His *Divine* Nature, and particularly *His Omniſcience*, which is ſpoken of with Reſpect to this very Thing, 1 Cor. 4. 5. "The Lord
"cometh, who will bring to light the hidden
"Things of Darkneſs, and will manifeſt the
"Counſels

"Counſels of the Heart, and then ſhall every "Man have Praiſe of God." In like Manner, when it is ſaid, Rom. 14. 10. "We ſhall all ſtand "before the Judgment-ſeat of Chriſt," it is added, ver. 12. "Every one of us ſhall give an Account of "himſelf to God:" So when the Apoſtle tells us, 2 Cor. 5. 10. "We muſt all appear before "the Judgment-ſeat of Chriſt," he calls it, ver. 11. "The Terror of the Lord." That which is called the "Revelation of the righteous Judg-"ment of God," Rom. 2. 5. is thus expreſſed, 2 Theſſ. 1. 7, 8. "The Lord Jeſus ſhall be re-"vealed from Heaven with his mighty Angels, "taking Vengeance," &c. "He is the LORD, "who will break his Enemies like a Potter's "Veſſel," &c. Pſal. 2. 9—12. "When the "great Day of his Wrath is come, who ſhall be "able to ſtand?" Rev. 6. 17.

4. One remarkable Declaration of his *Deity* at that Day, will be his *Raiſing of the Dead*. This the *Lord God of Iſrael* doth expreſsly claim as his Prerogative, Deut. 32. 39. "I, even I am He, "and there is no God with Me; I kill, and I "make alive:" compare this with Rev. 1. 18. "I am He that liveth, and was dead, and I am "alive for evermore, Amen, and have the Keys "of Hell and Death," viz. to open the Graves, and to let out the Dead that are therein, as the Words are explained, Rev. 20. 13. "Death and "Hell delivered up the Dead which were in "them." Agreeably to this our Lord frequently ſpeaks, John 6. 40. "And I will raiſe them up "at the laſt Day;" the ſame Words we have, ver. 54. and with reſpect to this, he calls Himſelf "the Reſurrection and the Life," viz. The Author and Giver of it. When Martha had ſaid of Lazarus, John 11. 24. "I know that He ſhall

"riſe again in the Reſurrection at the laſt Day, "Jeſus ſaid unto her, ver. 25. I am the Reſur- "rection and the Life, he that believeth in Me, "though he were dead, yet ſhall he live." And this Power reacheth to all the Dead, John 5. 28, 29. "They that are in their Graves ſhall hear "his Voice," [the Voice of the *Son of God*, ver. 25] "and ſhall come forth; they that have done "Good, to the Reſurrection of Life; and they "that have done Evil, to the Reſurrection of "Damnation." But the bleſſed Change that ſhall be wrought by the *Reſurrection*, in the Bodies of Believers, is in an eſpecial Manner aſcribed to Him, Phil. 3. 21. "Who ſhall change our vile "Body, that it may be faſhioned like unto his "glorious Body, according to the mighty work- "ing, whereby He is able to ſubdue all Things "to Himſelf."

5. The *Works* therefore of the *moſt high God*, reſpecting his *Church*, are in the fulleſt Manner aſcribed to our *Lord Jeſus Chriſt*. That which is called the *Church of God*, 1 Tim. 3. 15. "The "Houſe of God, which is the Church of the "Living God," is claimed by the Bleſſed *Jeſus* as *His* Church, Matt. 16. 18. "On this Rock I "will build my Church." This is the Houſe that He alone built, who builded all Things, Heb. 3. 3, 4. "For this Man was counted worthy "of more Glory than Moſes, inaſmuch as He "that hath builded the Houſe, hath more Honour "than the Houſe; for every Houſe is builded by "ſome Man, but He that built all Things is "God." This Church He hath *built upon a Rock*, which Church are his Choſen and Re- deemed, who are the "Temple of the Living "God," 2 Cor. 6. 16. "Built up a Spiritual "Houſe, 1 Pet. 2. 5.

Theſe

Theſe the *Lord* hath *choſen*; and as they are called the *Elect of God*, Rom. 8. 33. "Who ſhall "lay any thing to the Charge of God's Elect!" So the *Lord Jeſus* calls them *His Elect*, Matt. 24. 30, 31. "They ſhall ſee the Son of Man coming "in the Clouds of Heaven, with Power and great "Glory; and He ſhall ſend his Angels with a "great Sound of a Trumpet, and they ſhall ga-"ther together his Elect." Of theſe he ſpeaks to the Father, John 17. 10. "All Mine are "Thine, and Thine are Mine." Hence He tells His Diſciples, John 15. 19. that He "had choſen "them out of the World," and John 13. 18. That He "knew whom He had choſen;" to which belongs the mention that is made in Rev. 21. 27. "Of them that are written in the Lamb's "Book of Life."

Theſe alſo He hath *redeemed*. The *Great God* glories in the Name of *a Redeemer*, Iſa. 44. 6. "Thus ſaith the Lord, the King of Iſrael, His "Redeemer, the Lord of Hoſts." Now the Work of *Redemption* is in a peculiar Manner attributed to the *Son of God*, whom the Father "ſent "forth, made of a Woman, made under the Law, "to redeem them that were under the Law," Gal. 4. 4, 5. It would have bankrupted all the Creatures in Heaven and Earth, to have laid down a Price ſufficient for our Redemption, Pſal. 49. 7, 8. "None of them can by any Means redeem his "Brother, nor give to God a Ranſom for him; "for the Redemption of their Soul is precious, "and it ceaſeth for ever." But to our *Lord Jeſus Chriſt* belongs that praiſing Song, Rev. 5. 9. "Thou waſt ſlain, and haſt redeemed us to God "by thy Blood, out of every Kindred, and "Tongue, and People, and Nation." He is the *Redeemer*, that was propheſied of, that He "ſhould

"come to Zion," Iſa. 59. 20. As the Apoſtle applies that Text, Rom. 11. 26. And a more ancient Prophecy calls Him by that Name, and thereby declares his Deity, Job 19. 25, 26. "I "know that my Redeemer liveth, and that He "ſhall ſtand in the latter Day upon the Earth; "and though after my Skin, Worms deſtroy this "Body, yet in my Fleſh ſhall I ſee God," [his *Redeemer*, ſpoken of before, whom then "every "Eye ſhall ſee," Rev. 1. 7. and who is *God*, as He is here called, as well as *Man*,] "whom I "ſhall ſee for myſelf, and mine Eyes ſhall be-"hold." He that bought us with a Price, is to be glorified as *God*, 1 Cor. 6. 20. "Ye are bought "with a Price, therefore glorify God in your "Body, and in your Spirit, which are God's," viz. by that Price which he laid down to purchaſe them. And the dreadful and *ſwift Deſtruction* that comes on them, that deny the *only Lord God our Saviour*, is ſaid to be on this Account, that they "deny the Lord that bought them," 2 Pet. 2. 1.

IV. There are ſeveral *Offices* that our *Lord Jeſus Chriſt* executes as our *Redeemer*, none of which could be performed in the Manner that He performs them, if He were not the *moſt High God*, or the *Great God our Saviour*, Tit. 2. 13.

1. He is the Great *Prophet* of his Church. There have been indeed other *Prophets* meer Men, who *ſpake as they were moved by the Holy Ghoſt*. But our Lord is ſufficiently diſtinguiſhed from them all: "Moſes was faithful in all his Houſe, "as a Servant; but Chriſt as a Son over his own "Houſe," Heb. 3. 5, 6. It was the *Spirit* of our *Lord Jeſus Chriſt* that ſpake by the Prophets, who are ſaid, 1 Pet. 1. 11. "To ſearch what, or

"what

"what Manner of Time the Spirit of Chriſt in "them did ſignify—" The *Prophets* and *Apoſtles* were commiſſioned, and ſent by our *Lord Jeſus Chriſt*, Luke 11. 49. "Therefore ſaid the Wiſ- "dom of God," [meaning Himſelf, as is ſaid, Matt. 23. 34.] "I will ſend them Prophets and "Apoſtles," &c. whom he alſo promiſed to qua- lify for their Work, Luke 21. 15. "I will give "you a Mouth and Wiſdom, which all your "Adverſaries ſhall not be able to gainſay, nor "reſiſt." In 1 Cor. 12. 28. it is ſaid, that "God hath ſet ſome in his Church, firſt Apoſtles, "ſecondarily Prophets, thirdly Teachers," &c. Now that *He* who is here called *God*, was our *Lord Jeſus Chriſt*, appears from the ſame Thing ſaid of Him that "aſcended up on High," &c. Eph. 4. 11. "He gave ſome Apoſtles, ſome Pro- "phets, ſome Evangeliſts, and ſome Paſtors and "Teachers:" Hence he is called the "Lord "God of His holy Prophets," Rev. 22. 6. "The "Lord God of His holy Prophets ſent his Angel, "to ſhew unto his Servants the Things that "muſt ſhortly be done:" Compare this with ver. 16. "I Jeſus have ſent mine Angel," &c. We may here further underſtand, that they who are called the "Angels of God," John 1. 51. are called by our Lord Jeſus, *His Angels*, in the Place before cited, Matt. 24. 30, 31. And we alſo find, that the Bleſſed *Jeſus* ſends, not only *Pro- phets* and *Apoſtles*, but *Angels* alſo, on his Meſ- ſages.

And as our LORD ſent his *Prophets*, Angels and Men, upon his Errands; ſo doth *He* diſtin- guiſh His Predictions from theirs, in the ſame Manner as GOD under the Old Teſtament did. Thus the *God of Iſrael* ſaith, Iſa. 43. 10, 12. "Ye ſhall know, and believe, and underſtand,

"that I AM HE,—I have declared, and have "ſaved, and I have ſhewed." In like Manner the *Lord Jeſus* ſpeaks, John 13. 19. "Now I tell "you before it comes, that when it cometh to "paſs, ye may believe that I AM HE."

But beſides His *ſending the Angels and the Prophets*, we have higher Teſtimony of the *Godhead* of our *Lord Jeſus*, by His *ſending the Holy Spirit*. This was indeed the "Promiſe of the Father," Luke 24. 49. And "His glorious Work," John 14. 26. "The Comforter which is the Holy "Ghoſt, whom the Father will ſend in my "Name;" ſo is it alſo the *Promiſe* of our *Lord Jeſus Chriſt*, Zech. 12. 10. "I will pour upon "the Houſe of David, &c. the Spirit of Grace"—Which Text was ſhewed before to belong to Him, who was *pierced* for us. This was alſo *His* glorious *Work*, John 15. 26. "When the "Comforter is come, whom I will ſend unto you "from the Father—" And John 16. 7. "If I "depart, I will ſend Him unto you."

As our *Saviour* is intimately acquainted with the *Counſel* of the *Father*, touching our Salvation, in the Manner that no Creature can be; ſo doth He *declare*, and teach it in the Manner that no Creature can do, John 1. 18. "No Man hath "ſeen God at any Time, the only Begotten Son, "that is in the Boſom of the Father, He hath "declared Him." Thus it is written in the Prophets, "they ſhall be all taught of God," John 6. 45. viz. by making the outward Teaching effectual to the Souls of Men; it is ſaid of our *Lord Jeſus*, that "He opened their Underſtand-"ings, that they might underſtand the Scriptures," Luke 24. 45. "He opened the Heart of Lydia, "that ſhe attended to thoſe Things which were "ſpoken of Paul," Acts 16. 14. He enlightens the

the Mind, as the "Light of the World," John 8. 14. "I am the Light of the World, (ſaith He) "whoſoever followeth Me—ſhall have the Light "of Life."

He enlivens the dead Souls, and "quickens "whom he will," John 5. 21. This giving Spiritual Life is thus deſcribed, ver. 25. "Verily, "verily, I ſay unto you, The Hour is coming, "and now is, that the Dead ſhall hear the Voice "of the Son of God, and they that hear ſhall "live," (as his raiſing the dead Bodies is deſcribed, ver. 28. as was noted before). Hence the Apoſtle ſaith, Gal. 2. 20. "I live, yet not I, "but Chriſt liveth in me."

He makes the *Will free* to what is ſpiritually good, which is naturally in Bondage to Sin and Satan, John 8. 36. "If the Son make you free, "then ye ſhall be free indeed." He effectually draws Sinners to Himſelf, John 12. 32. "And "I, if I be lifted up from the Earth, will draw "all Men to Me:" He brings back his loſt Sheep to the *Fold*, John 10. 16. "And other Sheep I "have, that are not of this Fold, them alſo I "muſt bring, and they ſhall hear My Voice, and "they ſhall be one Fold, and one Shepherd."

In a Word, all Grace comes from *Him*, John 1. 17. "Grace and Truth comes by Jeſus Chriſt:" So that He ſaith, John 15. 5. "Without me, ye "can do nothing:" But the *Apoſtle* ſaith of himſelf, Phil. 4. 13. "I can do all Things through "Chriſt, which ſtrengtheneth me." "He is the "Author and Finiſher of our Faith," Heb. 12. 2. Hence Application is made to Him, for the working this Grace, by the poor Man, Mark 9. 24. "Help, Lord, my Unbelief;" and by the Apoſtles, in that Prayer, Luke 17. 5. "Increaſe our Faith." And as *Strength*, ſo *Comfort* is from Him, 2 Cor. 12. 9.

12. 9. "My Grace is ſufficient for thee." John 14. 27. "Peace I leave with you, my Peace I "give unto you." Matt. 11. 28. "Come unto "Me, ye that labour, and are heavy laden, and "I will give you Reſt."

But not only doth He make his Doctrine effectual by the *Power* of his *Grace* and *Spirit*, but He confirmed it by His divine *Works* and *Miracles*. It is the Glory of the *moſt High God*, that "He "only doth wondrous Things," Pſal. 72. 18. When Creatures are enabled to do Wonders, or to work Miracles, it is for the *Glory of God*, and by *His Power*; but when our *Lord Jeſus Chriſt* wrought His Miracles, he did them to manifeſt *His own Glory*, John 2. 11. "This Beginning "of Miracles did Jeſus in Cana of Galilee, and "manifeſted forth His Glory, and His Diſciples "believed in Him." His *Glory* illuſtriouſly ſhined forth in theſe Works; and the *Evangeliſt* ſaith of himſelf, and his Fellow-Diſciples, John 1. 14. "We beheld His Glory, the Glory as of the only "Begotten of the Father." And He did theſe Works by *His own Power*, Luke 6. 19. "There "went Virtue [or Power] out of Him, and healed "them all." When the *Phariſees* queſtioned His *Power* to do, what it was owned that *God* only can do; He proved His *Power* by one of theſe miraculous Works, Mark 2. 10, 11. "That ye "may know, that the Son of Man hath Power "on Earth to forgive Sins (He ſaith to the Sick "of the Palſy) I ſay unto thee, Take up thy "Bed, and go unto thy Houſe." And indeed, His Manner of ſpeaking in this and His other Miracles, ſhews His Authority. "He ſaid unto "the Sea, Peace, be ſtill," Mark 4. 39. and to the dead Man, Luke 7. 14. "Young Man, I "ſay unto thee, Ariſe."

It

It is true, the *Apoſtles* wrought Miracles; but it was our *Lord Jeſus Chriſt* who ſent them, that gave them the Power, Luke 10. 19. "Behold, "I give unto you Power to tread on Serpents "and Scorpions, and over all the Power of the "Enemy," Mark 16. 17. "In my Name ſhall "they caſt out devils." And they fully declared, that what they did was not by their *own Power* or Virtue, but by the *Power of Chriſt*, Acts 3. 12. "Why look ye ſo earneſtly on us, as though "by our own Power, or Holineſs, we had made "this Man to walk?" Ver. 16. "His Name, "through Faith in His Name, hath made this "Man ſtrong, whom ye ſee and know; yea, the "Faith that is by Him, hath given Him this per-"fect Soundneſs in the preſence of you all." And again, Acts 4. 10. "Be it known unto you "all, and to all the People of Iſrael, that by the "Name of Jeſus Chriſt of Nazareth, &c. even "by Him, doth this Man ſtand here before you "whole." So in another Place, Acts 9. 17. "Ananias ſaid, Brother Saul, the Lord, even "Jeſus, that appeared unto thee by the Way as "thou cameſt, hath ſent me, that thou mayeſt "receive thy Sight." And ver. 34. "Peter ſaid "unto him, Eneas, Jeſus Chriſt maketh thee "whole."

Above All, He confirmed His Doctrine, and therewith His Deity, by His Reſurrection, Rom. 1. 4. "He was declared to be the Son of God "with Power, according to the Spirit of Holi-"neſs, by the Reſurrection from the Dead;" in that He raiſed Himſelf from the Dead, by his own *Divine Power*, as He ſaid, John 2. 19. "Deſtroy this Temple, [meaning His Body] and "in three Days I will raiſe it up." So ſpeaking of His Life, He ſaid, John 10. 18. "I have Power

"to

" to lay it down, and have Power to take it " again. This Commandment have I received " from My Father."

2. He executed the Office of a *Prieſt*, but ſo as no one but *He*, who is *God* as well as *Man*, can do. His Type *Melchizedek* was mentioned before, Heb. 7. 3. " Without Father, without " Mother, without Beginning of Days, or End " of Life, but made like unto the Son of God, " abideth a Prieſt continually." Here lay the Value of his Blood, that He was *God* as well as *Man*, that ſhed it: So we read, *Acts* 20. 28. " Of the Church of God, which He hath pur- " chaſed with His own Blood." Therefore it is ſaid, Heb. 9. 14. " that through the eternal " Spirit, He offered up Himſelf to God without " Spot," i. e. by the Power of His *Divine Nature*, He offered up His human Soul and Body a Sacrifice, from whence the Dignity thereof proceeded, and the Benefits thereby; that " in Him " we have Redemption through His Blood, the " Forgiveneſs of Sins," Eph. 1. 7.

The *moſt high God* claims this as his Prerogative, to forgive Sins, Iſa. 43. 25. " I, even I am " He, that blotteth out your Tranſgreſſions for " mine own Sake." The Jews were right in their Doctrine, that *none could forgive Sins but God only*, though they were miſtaken in the Perſon that they ſpeak of, Mark 2. 7. they ſaid, " Why " doth this Man ſpeak Blaſphemy? Who can " forgive Sins, but God only?" Our *Lord Jeſus* immediately proved by Miracle, as was noted before, that *He had Power to forgive Sins*; and therefore that He did not *blaſpheme*, when He thereby claimed the Honour and Power that belongs to *God only*. The ſame Power He elſewhere exerciſed, *Luke* 7. 48. " He ſaid unto Her, Thy

" Sins

"Sins are forgiven thee." And the Apoſtle aſcribes this Power to Him, when he requires us to forgive the Wrongs that any do to us, Col. 3. 13. "As Chriſt alſo forgave you, ſo alſo do ye."

St. *Paul* expreſsly affirms, Rom. 8. 33. That "it is God that juſtifies:" And the *Father* Himſelf declares of our *Lord Jeſus Chriſt*, Iſa. 53. 11. "By His Knowledge ſhall my Righteous Servant "juſtify many." And the Prophet ſpeaks of Him, as hath been proved before, when He ſaith, Iſa. 45. 25. "In the Lord ſhall all the Seed of "Iſrael be juſtified."

And as to *juſtify*, ſo to *ſanctify*, is the Work of the *Great God*, Levit. 20. 8. "I am the Lord "that ſanctify you." Now in Mal. 3. 1—3. it is ſaid of our Lord, "The Meſſenger of the "Covenant, that was ſuddenly to come to His "Temple;" that "He ſhould purify the Sons of "Levi, and purge them as Gold and Silver, that "they might offer unto the Lord an Offering in "Righteouſneſs." And it is ſaid by the Apoſtle, Eph. 5. 25, 26. "Chriſt loved His Church, and "gave Himſelf for it; that He might ſanctify "and cleanſe it, with the waſhing of Water, by "the Word." And again he ſpeaks, Tit. 2. 13, 14. "Of the Great God, and our Saviour "Jeſus Chriſt, who gave Himſelf for us, that He "might redeem us from all Iniquity, and purify "unto Himſelf a peculiar People, zealous of good "Works." To the ſame Purpoſe we read, Heb. 13. 12. "Jeſus, that He might ſanctify His "People with his own Blood, ſuffered without "the Gate." And hence in the ſame Place, where the Glory of His Perſon is deſcribed, that He is the "Brightneſs of His Father's Glory, "and the expreſs Image of His Perſon," from whence the Dignity of His *Prieſthood* proceeded; it

it is immediately added, Heb. 1. 3. That "He "by Himſelf purged our Sins, and is ſet down," &c.

3. He is moreover the *King* of his Church, and ſuch a *King*, as none can be, but He that thus ſpeaks of Himſelf, *Jer.* 46. 18. "Thus ſaith the "King, whoſe Name is the Lord of Hoſts." Our *Lord Jeſus Chriſt* is "King of kings." Rev. 17. 14. "The Lamb ſhall overcome them, for "He is Lord of lords, and King of kings." And Rev. 19. 16. "He hath on His Veſture, "and on His Thigh, a Name written, King of "kings, and Lord of lords." He is the *King of Iſrael*, to whom they cried, *Hoſanna!* when the Prophecy was fulfilled in Zech. 9. 9. "Re-"joice, O Daughter of Zion; behold, thy King "cometh, He is Juſt, having Salvation," &c. He is the true *Melchizedek*, which is by Interpretation, *King of Righteouſneſs!* and after that, *King of Salem*, which is *King of Peace*; which is much like the Name given Him by the Prophet, Iſa. 9. 6. "The Everlaſting Father, The Prince "of Peace." The ſame Prophet "ſaw Him on His "Throne, high, and lifted up—" Iſa. 6. 2. which is called "His Glory," John 12. 41. Glorious is the Deſcription of His Kingdom, and Kingly Dignity, in Pſal. 45. which is ſaid, ver. 1. to be "a Song made touching the King;" there we read of the *Throne* and *Scepter* which belongs to *Him*, as being truly *God*, ver. 6. "Thy Throne "O God, is for ever and ever; a Scepter of "Righteouſneſs is the Scepter of thy Kingdom." This and a great deal more, of the Glory of His Kingdom, belongs to our *Lord Jeſus Chriſt*, as the Apoſtle tell us, Heb. 1. 7, 8. "Unto the Son "he ſaith, Thy Throne, O God, is for ever "and ever."

Whereas

Whereas therefore in one Place, there is mention made of His delivering up his Kingdom, 1 Cor. 15. 24. "Then cometh the End, when "he ſhall have delivered up the Kingdom to "God, even the Father,"—it muſt be underſtood, either of his delivering up *the Subjects of His Kingdom*, and preſenting them to the *Father*; or elſe with reſpect to the preſent Manner of the *Adminiſtration of his Kingdom* in this World, which muſt needs ceaſe, becauſe there will be then no more Subjects to be brought in, nor Enemies to be ſubdued: But that *His Throne ſhall be for ever and ever*, is plainly ſaid of one *like the Son of Man, that came with the Clouds of Heaven.* Dan. 7. 13, 14. "His Dominion is an everlaſting "Dominion, which ſhall not paſs away; and "His Kingdom that which ſhall not be deſtroyed." "And the Angel ſaid, Luke 1. 33. He ſhall reign "over the Houſe of Jacob for ever, and of His "Kingdom there ſhall be no End."

It is true, as *Man*, or as Mediator, this Power is given Him by the *Father*, as He ſaith, Matt. 28. 18. "All Power is given unto Me in Heaven "and Earth;" but it muſt be upon the Account of the *Fulneſs of the Godhead that dwelt* in His human Nature, without which he had not been capable of *all Power in Heaven and Earth*; and there are many Places that ſpeak of the *Kingdom* and *Reign* of the *Meſſiah* in the Goſpel-days, that evidently ſhew Him to be the *Lord Jehovah*, God and King, Iſa. 24. 23. "The Lord of Hoſts "ſhall reign in Mount Zion, and in Jeruſalem, "and before his Ancients gloriouſly." Obadiah ends his Prophecy thus, ver. 21. "The King-"dom ſhall be the Lord's." Mic. 4. 7. "The "Lord ſhall reign over them in Mount Zion, "from henceforth even for ever." The Apoſtle ſaith,

ſaith, 1 Cor. 15, 25. "He muſt reign till He "hath put all Enemies under His Feet." And he Himſelf will ſay, Luke 19. 27. "Thoſe mine "Enemies, which would not that I ſhould reign "over them, bring hither, and ſlay them before "Me." And the Church is brought in triumphing in God her Saviour the King of Zion, Rev. 11. 16, 17. "The four and twenty Elders which "ſat before God on their Seats, fell upon their "Faces, and worſhipped GOD, ſaying, We give "Thee Thanks, O LORD GOD ALMIGHTY, "which art, and waſt, and art to come; becauſe "thou haſt taken to Thee thy great Power, and "haſt reigned." And Rev. 19. 6. "I heard— "the Voice of mighty Thunderings, ſaying, "Allelujah: For the LORD GOD Omnipotent "reigneth."

None but God can be the Lawgiver of his Church, that can give Laws immediately to bind the Conſciences of Men, James 4. 12. "There "is one Lawgiver, who is able to ſave, and to "deſtroy." Now this Prerogative belongs to our *Lord Jeſus Chriſt*. The Hearers of the Sermon on the Mount did perceive, that "He taught "them as one having Authority," Matt. 7. 29. For thus His Laws are expreſſed, Matt. 5. 34. "I ſay unto you, Swear not at all;" v. 44. "I "ſay unto you, Love your Enemies;" and ſo in the reſt. The Prophets ſaid, "Thus ſaith the "LORD;" and our LORD ſaid, "Thus ſay I," John 13. 34. "A new Commandment I give "unto you." John 15. 17. "Theſe Things I "command you," &c. And it will appear in what follows in this Diſcourſe, that He requires Obedience *to whatſoever he commands*; and therefore the Apoſtle ſaith, Gal. 6. 2. "Bear ye one "another's Burdens, and ſo fulfil the Law of "Chriſt."

None

None but GOD can ſubdue the Hearts of His Subjects, and "make them willing in the Day of "His Power," Pſal. 110. 3. and deſtroy all His proud Enemies, as is further ſaid, ver. 5. "The "Lord at Thy Right Hand ſhall ſtrike through "Kings in the Day of His Wrath." Pſal. ii. 9. "Thou ſhalt break them with a Rod of Iron, "and daſh them in pieces like a Potter's Veſſel." The ſame is ſaid of Him, Rev. 2. 27. On this Account it is ſaid, Rev. 19. 13. "He was clothed "in a veſture dipped in Blood, and his Name is "called, The WORD OF GOD." And this is what is glorioufly deſcribed, Iſa. 63. 1—3. "Who is "this that cometh from Edom, with dyed Gar-"ments from Bozrah? This that is glorious in "his Apparel, travelling in the Greatneſs of his "Strength? I that ſpeak in Righteouſneſs, mighty "to ſave. Wherefore art thou red in thy Appa-"rel, and thy Garments like Him that treadeth "in the Winefat? I have trodden the Wine-"preſs alone, and of the People there was none "with me: I will tread them in mine Anger, "and trample them in my Fury, and their Blood "ſhall be ſprinkled upon my Garments, and I "will ſtain all my Raiment."

Above all, his *Royal Gifts* and Rewards to His obedient Subjects, ſhew His *God-head* and Majeſty, Eph. 4. 8. "When He aſcended on High, "He led Captivity captive, and gave Gifts to "Men." The grant and privilege of being the adopted Children of God, is of His beſtowing, John 1. 12. "To as many as received Him, to "them gave He Power to become the ſons "of God, even to them that believe on His "Name." The great "Gift of God is eternal "Life," Rom. 6. 23. And that this is the Gift beſtowed by our *Lord Jeſus Chriſt*, is frequently

affirmed, John 6. 33. " The Bread of God is He " that came down from Heaven, and giveth Life " unto the World." John 10. 28. " I give unto " them eternal Life, and they ſhall never periſh, " neither ſhall any pluck them out of my Hand." He is ſo great a King, as to give even Crowns to His Subjects, Rev. 2. 10. " Be thou faithful " unto Death, and I will give thee a Crown of " Life." Thus we find him ſpeaking to His Father, John 17. 24. " Father, I will that they " alſo, whom Thou haſt given Me, be with Me " where I am."

Moſes tells the People of *Iſrael*, Deut. 10. 17. " The Lord your God is God of gods, and Lord " of lords; and under that Name is He praiſed." Pſal. 136. 3. " O give Thanks unto the Lord " of Lords: For His Mercy endureth for ever." Now this Title is aſcribed to our *Lord Jeſus Chriſt*, and joined with that of *King of Kings*, in the beforementioned Places; and in 1 Tim. 6. 14. 15. where we read of the " Appearing of our " Lord Jeſus Chriſt; which in His Times, He " ſhall ſhew, who is the bleſſed and only Poten- " tentate, the King of kings, and Lord of lords."

We are aſſured, there is but *one Lord*, Eph. 4. 5. " One Lord, one Faith, one Baptiſm;" and we are plainly told who that *one Lord* is, 1 Cor. 8. 6. " And one Lord Jeſus Chriſt, by whom " are all Things, and we by Him." This plainly ſhews us, that our Saviour *Jeſus Chriſt* is *one* with the *Father*, and the *Holy Ghoſt*, or elſe there would be *Lords many*, which is the Doctrine of the Heathen, that is mentioned juſt before, ver. 5. and which the *Apoſtle* doth there confute. As we have but *one Father*, ſo but *one Maſter*, Matt. 23. 9, 10. " One is your Father, which is in Hea- " ven—and one is your Maſter, even Chriſt;"

as

as He ſaith again, John 13. 13. "Ye call Me "Maſter and Lord, and ye ſay well, for ſo I "am;" and St. *Peter* ſaith, Acts 10. 36. "He is "Lord of all."

The Name LORD, anſwering to JEHOVAH in the *Old Teſtament*, is the conſtant Appellation of our bleſſed *Saviour* throughout the *New Teſtament*. In the Story of St. Paul's Converſion, we read ſeveral Times of the *Lord*'s ſpeaking to Saul, and to Ananias, Acts 9. 15. "And the Lord ſaid "unto him, Go thy Way, for he is a choſen "Veſſel—" which is repeated thus in another Place, Acts 22. 14. that he [*Ananias*] ſaid, "The "God of thy Fathers hath choſen thee,"—and the whole is explained by the ſame Perſon, Acts 9. 17. "The Lord, even Jeſus, that appeared "unto thee in the Way as thou cameſt, hath "ſent me."—We find Him emphatically called by the Angel, "Chriſt the Lord," Luke 2. 11. Thus He is ſtyled by the *Parents* of *John the Baptiſt*; one of them ſpeaking to the *Bleſſed Virgin*, ſaith, Luke 1. 43. "Whence is this to me, that "the Mother of my Lord ſhould come to me?" And the other ſpeaking by prophetical Inſpiration to his Son, calls our Saviour, not only *the Lord*, but *the Higheſt*, or the *moſt High*, ver. 76. "Thou "Child, ſhalt be called the Propnet of the "Higheſt, for thou ſhalt go before the Face of "the Lord, to prepare His Way." Thus is He called by the *Baptiſt* Himſelf, John 1. 23. "I am "the Voice of one crying, make ſtraight the Way "of the Lord." And this was the fulfilling of what the *Lord* had ſaid of Himſelf, Mal. 3. 1. "Behold I will ſend My Meſſenger, and he "ſhall prepare the Way before Me: And the "Lord whom ye ſeek, ſhall ſuddenly come to "His Temple, even the Meſſenger of the Cove-

"nant, whom ye delight in; behold, He shall "come, saith the Lord of Hosts."

Thus confessing our blessed *Saviour* to be *the Lord*, is for the Honour of the *Father*, Phil. 2. 11. "And every Tongue shall confess, that Jesus is "the Lord, to the Glory of God the Father." This was done by the Prophet Daniel, in that remarkable Passage, Dan. 9. 17. "O our God, "Hear the Prayer of thy Servant, and his Supplication, and cause thy Face to shine upon thy "Sanctuary, which is desolate, for the Lord's "Sake." Thus of old, "David in Spirit called "Him Lord," saying, Psal. 110. 1. "The Lord "said unto my Lord, Sit Thou on My Right-"hand;" which was that which puzzled the Pharisees, when *Jesus* asked them, Matt. 22. 45. "If David call Him Lord, how is He his Son?" But this is very intelligible to them, who know Him to be both *God* and *Man*; with respect to which two Natures, He calls Himself, Rev. 22. 16. both "the Root and the Offspring of David:" From Christ as *God*, *David* had his Being; from *David*, as *Man*, Christ sprang.

The *Psalmist* asks the Question, Psal. 24. 10. "Who is the king of Glory?" and answers it, "The Lord of Hosts, He is the King of Glory;" which Title is given to *Christ*, when the *Apostle*, speaking of the Ignorance the great Men were in of the *Wisdom of God*, saith, 1 Cor. 2. 8. "Had "they known it, they would not have crucified "the Lord of Glory." And we may observe, that the Name of *Lord* and *God* are frequently used for the same, Rom. 14. 6. "He that eateth, "eateth to the Lord; for he giveth God Thanks." And ver. 11. "As I live, saith the Lord, every "Knee shall bow to Me, and every Tongue shall "confess to God." Hence that noble Confession

of

of the *Apoſtle*, cited before, John 20. 28. "And "Thomas anſwered, and ſaid unto Him, My "Lord and my God."

V. The incommunicable *Adoration* and *Worſhip*, that belongs to the *moſt High God*, is given and paid, according to the Orders and Examples, that we find in the Holy Scriptures, to our *Lord Jeſus Chriſt*.

Divine *Worſhip* is due to *God* alone from Angels and Men, Matt. 4. 10. "Thou ſhalt worſhip "the Lord thy God, and Him only ſhalt thou "ſerve." The Idolatry of the Heathens was, Gal. 4. 8. that "they did Service to them that "by Nature are no Gods." This divine *Worſhip* is to be paid to our *Lord Jeſus Chriſt* by all capable Creatures in every Place, Phil. 2. 10. "That at the Name of Jeſus, every Knee ſhould "bow, of Things in Heaven, and Things on "Earth, and Things under the Earth."

The *Angels*, to be ſure, will only *worſhip* the *moſt high God*, Neh. 9. 6. "Thou, even Thou "art God alone, — And the Hoſt of Heaven "worſhippeth Thee:" All which *Hoſt* are required to pay this Worſhip to our *Lord Jeſus Chriſt*, Heb. 1. 6. "And again, when He "bringeth in the Firſt-begotten into the World, "He ſaith, Let all the Angels of God worſhip "Him." Which, if the firſt coming of our Lord into the World be there meant, may perhaps refer to the *Worſhip* paid Him by the *Angels*, when it is ſaid, Luke 2. 13, 14. "There was with the "Angel a Multitude of the Heavenly Hoſt, "praiſing God, and ſaying, Glory be to God in "the Higheſt, Peace on Earth, good Will to-"wards Men." Much ſuch a Song the Diſciples learnt, when they cried out, Luke 19. 38.

" Bleſſed be the King, that cometh in the Name " of the Lord, Peace in Heaven, and Glory in " the Higheſt."

In that glorious Appearance of our *Lord*, ſpoken of ſeveral Times before, Iſa. 6. 1. " I ſaw the " Lord ſitting upon a Throne."—There follows the Adoration given by the Angels, ver. 2. 3. " About it ſtood the Seraphims, each one with " ſix Wings, with twain He covered His Face," &c. " And one cried unto another, and ſaid, " Holy, Holy, Holy is the Lord of Hoſts, the " whole Earth is full of his Glory." So in the *New Teſtament*, the *Angels* are repreſented as adoring Him, and the *Church* below, as joining with them, Rev. 5. 11—13. " And I beheld, " and heard the Voice of many Angels round " about the Throne, and the Beaſts, and the " Elders: and the Number of them was ten " Thouſand Times ten Thouſand, and Thou- " ſands of Thouſands; ſaying with a loud Voice, " Worthy is the Lamb that was ſlain, to receive " Power, and Riches, and Wiſdom, and Strength, " and Honour, and Glory, and Bleſſing. And " every Creature, which is in Heaven, and on " the Earth, and under the Earth, and ſuch as " are in the Sea, and all that are in them, heard " I ſaying, Bleſſing and Honour, and Glory, " and Power, be unto Him that ſitteth upon the " Throne, and to the Lamb for ever and ever." " Thus all Things are not only *made by Him*, but *for Him*, Col. 1. 16. namely, for His Honour, and Glory, and Praiſe.

And for the *Children of Men*, what Honour they give to the *Father*, they are to give the *Son*, John v. 23. " That all Men ſhould honour the " Son, even as they honour the Father: He that " honoureth not the Son, honoureth not the " Father

"Father that hath ſent Him." So we are told, 1 John 2. 23. "Whoſoever denieth the "Son, the ſame hath not the Father; but he "that acknowledgeth the Son, hath the Father "alſo." From hence we are ſure, that the *Son* muſt be *One* with the *Father*; for the Great God ſaith, Iſa. 42. 8. "I am the Lord, that is My "Name, and my Glory will I not give to "another." As the *Godhead* of the *Father*, and of the *Son*, and of the *Holy Ghoſt*, is all *one*, ſo is "the *Glory equal*, and *Majeſty coeternal*:" therefore the Apoſtle ſaith, 1 John 2. 22. "He is "Antichriſt that denieth the Father and the Son; for though He doth not ſimply deny the *Father* to be *God*, and that Worſhip is due to Him; yet by denying the *Son* to be of *one Subſtance* with the *Father*, he doth by conſequence deny the *Father*: For he cannot be a *Father* properly, who hath not a *Son* of the ſame Nature with Him; therefore we have thoſe ſolemn Commands given forth Pſal. 2. 12. "Kiſs the Son, leſt He be angry, "and ye periſh from the Way."—Pſal. 45. 11. "He is thy Lord, and worſhip thou Him."

This *Worſhip*, due only to the *moſt High God*, and given to our *Lord Jeſus Chriſt*, is both inward and outward.

1. There is given to Him *internal Worſhip*, in the Actings of thoſe Graces in which *Adoration* doth conſiſt. To the right Worſhip of God muſt go a ſaving *Knowledge* of Him, John 17. 3. "This is Life eternal, that they might know "Thee, the only true God;" which Words are ſpoken of the *Father*: and the ſame Words, as to the Senſe of them, are ſpoken of the *Son*, 1 John 5. 20. "And we know that the Son of God is "come, and hath given us an Underſtanding, "that we may know Him that is true; and we "are in Him that is true, even in his Son Jeſus

" Chriſt; this is the true God, and eternal Life;" the knowing of the *Father* and of the *Son* being the knowing of one and the ſame *true God*, or the " Knowledge of the Glory of God in the Face " of Jeſus Chriſt," 2 Cor. 4. 6. Therefore he tells the Jews, John 8. 19. " Ye neither know " Me, nor My Father; if ye had known Me, " ye ſhould have known My Father alſo." The ſame Thing He tells His Diſciples, John 14. 7—9. " If ye had known Me, ye ſhould have " known My Father alſo; and from henceforth " ye have known Him, and have ſeen Him. " Philip ſaith unto Him, Lord, ſhew us the Fa- " tner, and it ſufficeth us. Jeſus ſaith unto him, " Have I been ſo long with you, and yet haſt " thou not known Me, Philip? He that hath " ſeen Me, hath ſeen the Father; and how ſayeſt " thou then, Shew us the Father?" In this Knowledge we muſt live and grow, 2 Pet. 3. 18. " Grow in Grace, and in the Knowledge of our " Lord and Saviour Jeſus Chriſt, to Him be " Glory, both now and for ever. Amen. There being nothing in the World comparable to it, Phil. 3. 8. " Yea doubtleſs, and I count all " Things but Loſs, for the Excellency of the " Knowledge of Chriſt Jeſus my Lord."

To this *Knowledge* muſt be joined a *lively Faith*, which our *Lord* claims in Equality with the *Father*, John 14. 1. " Let not your Hearts be trou- " bled, ye believe in God, believe alſo in Me." Such being the eſſential Union of the *Father* and the *Son*, that whoſoever doth believe aright in the *one*, doth alſo believe in the *other*; as our *Lord* ſaith, John 12. 44. " He that believeth on Me, " believeth not on Me," that is, not only in Me, " but on Him that ſent Me." The *Apoſtle* refers to the *Old Teſtament*-Prophecy, Rom. 10. 11, " The

11. "The Scripture ſaith, He that believeth on "Him, ſhall not be aſhamed." But the *New Teſtament* abounds with Proofs, there being above forty Places in the *Goſpel* only of St. *John*, wherein Mention is made of *believing in*, or *on Him*; amongſt which, divers of them tell us, that "whoſoever believeth on Him, ſhall not periſh, "but have everlaſting Life," John 3. 15, 16. The Direction which the *Apoſtle* gives to the Jailor, what *he ſhould do to be ſaved*, was this, Acts 16. 31. "Believe on the Lord Jeſus Chriſt, and thou "ſhalt be ſaved, and thy Houſe;" and this is called *believing in God*, ver. 34. "He rejoiced, "believing in God with all his Houſe." Some, that have owned the Doctrine of the *Athanaſian* Creed, ſeemed to have diſliked the damnatory Sentences therein, which yet appear to be nothing more than what we read, John 3. 18. "He that "believeth not, is condemned already, becauſe he "hath not believed in the Name of the only begotten Son of God." And ver. 36. "He that "believeth not the Son, ſhall not ſee Life, but "the Wrath of God abideth on him."

Nearly allied to *Faith*, is *Hope* and *Truſt*, which the Apoſtle tells us, muſt be *in the living God*, 1 Tim. 6. 17. and there is a Curſe on him that doth miſplace it, Jer. 17. 5. "Curſed is the Man "that truſteth in Man," &c. But on the contrary, there is a Bleſſing pronounced on them that truſt in the *Son of God*, Pſal. 2. 12. "Kiſs "the Son, leſt He be angry, and ye periſh from "the Way; if his Wrath be kindled but a little, "bleſſed are all they that put their truſt in Him." To this agrees the Prophecy, Iſa. 11. 10. as we find it quoted by the *Apoſtle*, Rom. 15. 12. "There ſhall be a Root of Jeſſe, and He that "ſhall riſe, to reign over the Gentiles, in Him

"ſhall the Gentiles truſt." Hence the Primitive Chriſtians, Jews, and Gentiles, are deſcribed, as they *who firſt truſted in Chriſt*, Eph. 1. 12, 13. "That we ſhould be to the Praiſe of His Glory, "who firſt truſted in Chriſt; in whom ye alſo "truſted, after that ye heard the Word of "Truth." Our *Lord Jeſus Chriſt* therefore is called our *Hope*, 1 Tim. 1. 1. as being both the Author and Object of it; and this Hope is not only as to this preſent Life; for ſaith the Apoſtle, 1 Cor. 15. 19. "If in this Life only we have "Hope in Chriſt, we are of all Men moſt miſer-"able."

Supreme and ſuperlative *Love* is to be given to the *only Lord God*, as it is ſaid, Mark 12. 29, 30. "The firſt of all the Commandments is, Hear, "O Iſrael, the Lord our God is one Lord;" and, "Thou ſhalt love the Lord thy God, with all "thy Heart, and with all thy Soul," &c. This *Love* therefore being the Sum of the firſt Table of the *Commandments*, our *Lord* tells us, *John* 14. 21. "He that hath My Commandments, and keepeth "them, he it is that loveth Me; and He that "loveth Me, ſhall be loved of my Father, &c." This *Love* to our *Lord Jeſus Chriſt* is not only required to be ſuperlative, above what is due to the deareſt Relations, Matt. 10. 37. "He that loveth "Father or Mother, Son or Daughter, more than "Me, is not worthy of Me;" but all others are to be hated in Compariſon of Him, Luke 14. 26. "If any Man come to Me, and hate not his Fa-"ther, and Mother, and Wife, and Children, "and Brethren, and Siſters, yea, and his own Life "alſo, he cannot be My Diſciple." And the loving or hating *Him*, is ſpoken of as the ſame with the loving or hating of the *Father*, John 15. 23. 24 "He that hateth Me, hateth my Father alſo.

"—Now

"—Now have they both ſeen and hated both Me "and My Father." A dreadful *Anametha* is therefore pronounced on them that love Him not, 1 Cor. 16. 20. "If any Man love not the Lord "Jeſus Chriſt, let Him be Anathema, Maran-"atha."

This *Love*, in Conjunction with *Fear*, makes up that *Reverence* that God demands for His *Son*, Mark 12. 6. "Having yet therefore one Son, "His well-beloved, He ſent Him alſo unto them, "ſaying, They will reverence My Son." We had the Command before, "Kiſs the Son, leſt "He be angry."—And in the Verſe preceding, it is thus, Pſal. 2. 11. "Serve the Lord with "Fear, and rejoice with trembling."

The *rejoicing* and *glorying* in God is alſo a Part of this internal Worſhip of God, Iſa. 41. 16. "Thou ſhalt rejoice in the Lord, and glory in "the holy One of Iſrael." This is demanded for our *Lord Jeſus Chriſt*, as the Lord to *whom every Knee muſt bow*, in the Place already cited, where it is further ſaid, "In the Lord ſhall all the Seed "of Iſrael be juſtified, and ſhall glory," Iſa. 45. 25. True Believers are therefore deſcribed as "they that worſhip God in the Spirit, and re-"joice in Chriſt Jeſus," Phil. 3. 3. As did the bleſſed *Virgin*, who begins her Song thus, Luke 1. 46, 47. "My Soul doth magnify the Lord, and "my Spirit hath rejoiced in God my Saviour." And we have the Apoſtle's ſolemn Words, Gal. 6. 14. "God forbid that I ſhould glory, ſave in the "Croſs of our Lord Jeſus Chriſt;" namely, in Jeſus Chriſt, and Him crucified. Theſe are the *inward* Acts of *Worſhip*, which belong to our *Lord Jeſus Chriſt*.

2. There is alſo given to Him *external Worſhip*: When the *Lord*, in the *ſecond Commandment*, for-

bids *the bowing down to Images*, Exod. 20. 5. the Meaning is, that we must bow down to *Him*. Psal. 95. 6. "O come let us worship, and bow "down, and kneel before the Lord our Maker." Now the solemn Oath has been several Times mentioned as belonging to our *Lord Jesus Christ*, Rom. 14. 11. "As I live, saith the Lord, every "Knee shall bow to Me." And Phil. 2. 10. "At the Name of Jesus every Knee shall bow, "of Things in Heaven," &c. Such Expressions of Divine Worship are not to be paid to the highest Creatures; We find them accordingly refused by the *Angel*, Rev. 19. 10. "I fell at his Feet to wor-"ship Him," [meaning a created Angel, that appeared to Him] "and he said unto Me, See thou "do it not; I am thy Fellow-servant, and of thy "Brethren, which have the Testimony of Jesus; "worship God." It may reasonably be supposed, that the Ground of this Mistake, when St. John made this Attempt to worship the *Angel*, was, that He thought Him to be the *Lord Jesus*, who had formerly appeared unto Him, and *at whose Feet He fell*, Rev. 1. 17. And upon the same Mistake he offered again to worship the *Angel*, Rev. 22. 9. (which the *Lord Jesus* had sent to him, ver. 16.) and was refused, as before, in much the same Words. We find the *Apostle* also refusing such Tokens or Expressions of Worship, Acts 10. 25, 26. "Cornelius met him, and fell "down at his Feet, and worshipped Him; but "Peter said, Stand up, for I myself also am a "Man." But now this *external Worship*, or outward Tokens of it, were continually given to our *Lord Jesus Christ*, and as constantly received by Him. For not only did the *Wise Men* give it to Him in His Infancy, Matt. 2. 11. "They saw "the young Child, and Mary His Mother, and

"fell

"fell down, and worſhipped Him;" but afterwards we find it expreſſed of almoſt all that came to Him, in any ſerious Manner, that they *fell down, and worſhipped Him*; ſo did the *Leper*, Matt. 8. 2. *The Ruler*, Matt. 9. 18. The Perſons *in the Ship*, Matt. 14. 33. The *Woman of Canaan*, Matt. 15. 25. The Man that was *born blind* had a particular Diſcovery made to him, that our *Lord Jeſus Chriſt* was the *Son of God*, in whom he was to believe, and upon that Diſcovery gave Him this Worſhip; for being examined, whether he did *believe on the Son of God*; and being informed, that the *Perſon* who ſpake to him, and who had before cured him of his Blindneſs, was *He*; we are told, John 9. 38. that "he ſaid Lord, I be-"lieve," and he worſhipped Him. But eſpecially this *Worſhip* was given Him in a ſolemn Manner, after His Reſurrection; by *the Women*, Matt. 28. 9. who "held Him by the Feet, and "worſhipped Him;" and by that great *Aſſembly* at *Galilee*, ver. 17. "When they ſaw Him, they "worſhipped Him." And at His *Aſcenſion*, Luke 24. 52. "They worſhipped Him, and returned "to Jeruſalem with great Joy."

This open Acknowledgment of the Deity of our *Lord Jeſus Chriſt*, is in the whole *Converſation* of a Chriſtian, as well as in the *Ordinances* of his more immediate Worſhip.

In our whole *Converſation*, we are to pay *Obedience* and *Service* to the *moſt High God*, Matt. 4. 10. "Him only ſhalt thou ſerve." Now to our *Lord Jeſus Chriſt* belong the Prophecies, Dan. 7. 27. "All Dominions ſhall ſerve and obey Him," Pſal. 72. 11. "Yea, all Kings ſhall fall down "before Him, all Nations ſhall ſerve Him;" hence He is ſaid to have "become the Author of eternal "Salvation to all them that obey Him," Heb. 5.

9. The very Hearts and *Thoughts* of Men are to be brought under His *Obedience*, 2 Cor. 10. 3. "Caſting down Imaginations, and every Thing "that exalteth itſelf againſt the Knowledge of "God; and bringing into Captivity every Thought "to the Obedience of Chriſt." Without this *Obedience*, in vain do we compliment Him with the Title of *Lord*, Luke 6. 46. "Why call ye "Me Lord, Lord, and do not the Things that I "ſay?" This *Obedience* endears His People to *Him*, John 15. 14. "Ye are My Friends, if ye "do whatſoever I command you;" and to His *Father*, John 12. 26.—"If any Man ſerve Me, "Him will my Father honour." This enables the meaneſt Perſons, ſuch as the *Servants* were, to whom the *Apoſtle* writes, Col. 3. 24 that "they "ſerve the Lord Chriſt;" and all are required to ſubmit to His Yoke, as he ſaith, Matt. 11. 29, 30. "Take my Yoke upon you—For My Yoke "is eaſy, and My Burden is light."

As to the *Ordinances* of His Worſhip, it is one of the neceſſary Requiſites to the Sacraments, that they *be ordained by Chriſt Himſelf*. We are at firſt devoted to our *Lord Jeſus Chriſt*, the *Son of God*, in the ſame Manner as to the *Father*. In Matt. 28. 19. the Apoſtles are ordered to "go and "teach all Nations, baptizing them in the Name "of the Father, and of the Son, and of the Holy "Ghoſt." And although in this Inſtitution of *Baptiſm*, the *Godhead* of all the *Three* glorious Perſons is expreſsly and *equally* owned; yet in other Places, the *Lord Jeſus* is more particularly named, Acts 8. 16. "They were baptized in the Name "of the Lord Jeſus;" and the ſame Words we have, Acts 10. 48. and Chap. 19. 5.

Two chief Acts of *Worſhip* go through the ſeveral *Ordinances*, namely, *Thankſgiving* and *Prayer*.

Praiſe

Praiſe and *Thankſgiving* is peculiarly claimed, as due to the *moſt High God*; Pſal. 148. 13. "Let "them praiſe the Name of the Lord, for His "Name alone is excellent."—Now how the holy *Angels* exalt the Name of our *Lord Jeſus Chriſt*, in their praiſing Song, we had before, in Rev. 5. 11—13. And again they ſing, Rev. 7. 10. "Sal- "vation to our God, that ſitteth upon the Throne, "and to the Lamb." And for the *Children of Men*, how they ſhall praiſe Him, the *Pſalmiſt* ſaith, Pſal. 72. 15, 17. "He ſhall live, and unto Him "ſhall be given of the Gold of Sheba, Prayer alſo "ſhall be made for Him, [for the *coming of His* "*Kingdom*] and daily ſhall He be praiſed. His "Name ſhall endure for ever, His Name ſhall be "continued, as long as the Sun; and Men ſhall "be bleſſed in Him, all Nations ſhall call Him "bleſſed." Accordingly we find all Glory, Honour and Praiſe aſcribed unto Him, Rev. 1. 5, 6. "Unto Him that loved us, and waſhed us from "our Sins in His own Blood, and hath made us "Kings and Prieſts unto God, and His Father; "to Him be Glory and Dominion, for ever and "ever. Amen." Such *Doxologies* we meet with at the End, or towards the Cloſe of ſeveral of the Epiſtles. That in 2 Pet. 3. 18. was recited before; ſo in Jude 25. "To the only wiſe God "our Saviour, be Glory, and Majeſty, Dominion "and Power, both now and for ever. Amen." 1 Tim. 6. 16. "To whom be Honour and Power "everlaſting. Amen." This Glory is aſcribed to the *Lord Jeſus Chriſt* in Equality with the *Father*, according to what he Himſelf ſaith, John 17. 10. "All Mine are Thine, and Thine are "Mine, and I am glorified in them."

Supplication and *Prayer* is only belonging to Him, to whom our *Faith* and *Truſt* belong; according

cording as the *Apoſtle* cites the Prophecy, Rom. 10. 13. "Whoſoever ſhall call upon the Name "of the Lord ſhall be ſaved;" upon which he adds, ver. 14. "How then ſhall they call on Him, "on whom they have not believed?" For this is the Character of all the Faithful, to whom the *Apoſtle* writes, 1 Cor. 1. 2. "To all that call "upon the Name of Jeſus Chriſt our Lord, both "theirs and ours." Thus we find them elſewhere deſcribed, Acts 9. 14, 21.

Sometimes our *Lord Jeſus Chriſt* is joined with the *Father*, in the ſolemn Supplications of His People, 1 Theſſ. 3. 11, 12. "Now God Himſelf, "and our Father, and our Lord Jeſus Chriſt, "direct our Way unto you; and the Lord make "you to increaſe and abound in Love," &c. 2 Theſſ. 2. 16, 17. "Now our Lord Jeſus Chriſt "Himſelf, and God even our Father, which hath "loved us, and given us everlaſting Conſolation, "and good Hope through Grace, comfort your "Hearts and eſtabliſh you in every good Word "and Work."

Sometimes alſo *Prayer* is made to *Him*, without naming the *Father*: This was He to whom our Father *Jacob* prayed, Gen. 48. 16. "The Angel "that redeemed me from all Evil, bleſs the "Lads;" and the dying Prayer which the *firſt Martyr* is ſaid to make *to God*, was directed to *Him*, Acts 7. 59. "They ſtoned Stephen, calling "upon God, and ſaying, Lord Jeſus, receive my "Spirit." 2 Theſſ. 3. 16. "Now the Lord of "Peace Himſelf give you Peace always by all "Means: The Lord be with you all." There are eight or nine of the apoſtolical *Epiſtles*, that begin with Petitions to our *Lord Jeſus Chriſt*, Rom. 1. 7. "Grace to you, and Peace from God "our Father, and from the Lord Jeſus Chriſt."

And

And ſo in the reſt. And the Epiſtles of St. Paul do generally end with ſuch like Prayers to *Him*, namely, two of the Epiſtles to ſingle Perſons, as 2 Tim. 4. 22. "The Lord Jeſus Chriſt be with thy "Spirit,"—And in Philem. ver. 25. "The Grace "of our Lord Jeſus Chriſt be with your Spirit;" and all the Epiſtles, that were written to whole Churches. In one indeed, all the Three glorious Perſons are prayed to, 2 Cor. 13. 14. "The "Grace of our Lord Jeſus Chriſt, and the Love "of God, and the communion of the Holy "Ghoſt, be with you all." In the reſt, there is only Mention made of our *Lord Jeſus* in his Supplication; this is done twice in the ſame Words in one of them, Rom. 16. 20. and 24. And this is made the ſign by which his Epiſtles might be known by the Churches; "Which (ſaith he) is "my Token in every Epiſtle; ſo I write, The "Grace of our Lord Jeſus Chriſt be with you all. "Amen," 2 Theſſ. 3. 17, 18. Yet was not the Form of Words peculiar to *this* Apoſtle; for, in the *Revelation of St. John the Divine*, (which *Title* is thought to be given to him for his ſo expreſsly treating of the *Divine Nature* of our Saviour) after that the *Beloved Diſciple* had mentioned that Prayer of the Church to *our Lord* for his ſpeedy coming, *Rev.* 22. 20. "Amen, even ſo, come, Lord Je-"ſus." He ſhuts up the whole Canon of Holy Scripture with the ſame Prayer and Bleſſing, ver. 21. "The Grace of our Lord Jeſus Chriſt be "with you all. Amen."

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OPINION, &c.

My Old Friend,

I AM much ſurprized and concerned at the great revolution which hath taken place in your religious creed; I am informed you undeify our bleſſed Redeemer, and are metamorphoſed into an Arian or Socinian, which of the two report doth not determine. What hath perverted you from holding faſt that true faith which was delivered to ſaints, and which you have hitherto profeſſed as a member of our eſtabliſhed Church? What wonderful demonſtration have you met with, of force ſufficient to beat down the authority of Prophets, Evangeliſts, and Apoſtles? I fear you have unwarily ſuffered yourſelves to be deluded by the artful reaſonings of vain men, wiſe in their own conceits, who will not ſubmit their underſtandings to the obedience of faith, nor believe any revealed truth but what is agreeable to *their own* reaſon: and forget that the holy ſcriptures

tell us, that the natural man, or *carnal reaſon*, receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned: but let your departure from the faith be owing to what cauſe it may, it grieves me to the heart; and I ſhould not act the part of a friend if I did not exert my beſt, though weak, endeavours to convince you of your very dangerous error. As this ſtrange alteration in your creed is recent and of late date, I hope you are not ſo firmly riveted in your new ſyſtem as not to remain open to conviction, and that you will, upon a review of the argument, return to a better mind. Many excellent treatiſes have been publiſhed on this ſubject, which, in my opinion, afford a ſatisfaction little ſhort of a mathematical demonſtration, to which I might refer you; but, as a proof of my ſincere friendſhip, I beg leave to ſubmit to your ſerious peruſal the following Eſſay, conſiſting for the moſt part of extracts, (arranged in my own method) from a pamphlet publiſhed about forty years ago, entitled, *Two Letters to a very eminent and learned Gentleman, attempting to ſubvert the Doctrine of the Arians, by a Country Gentleman.* The author, I have been told, was a layman, and conſequently under no profeſſional obligation to ſupport a ſyſtem: perhaps his plain and familiar

way

way of treating this argument may carry with it greater conviction than other more elaborate performances. But though my author ſhews that *Moſes* and the Prophets, the Evangeliſts and Apoſtles, uniformly bear witneſs to the divine nature of JESUS CHRIST, yet what I chiefly purpoſe to lay before you is the evidence he adduces from the epiſtles of St *Paul*, and alſo from the peculiarity of his call to the office of an Apoſtle, occaſionally inſerting ſuch obſervations and additional texts as the ſubject ſuggeſted to me: and I the rather chooſe to confine my argument chiefly to the teſtimony of St *Paul*, becauſe you have ever been a profeſſed admirer of him, as an acute reaſoner, a clear writer, a pathetic ſpeaker, and a zealous indefatigable champion of the Chriſtian faith. If you have not changed your ſentiments of this great Apoſtle, but do ſtill believe him to have been divinely inſpired, and commiſſioned to preach the Goſpel, you can have no reaſonable objection to embrace, and die in that faith, which he taught, and doth ſtill teach in his diſcourſes and writings.

The queſtion before us, is, What was St *Paul*'s opinion of JESUS CHRIST? Which is a matter of fact, and therefore to be proved, not by the logic or philoſo-

phy of the ſchools, but by evidence,—the evidence of the great Apoſtle himſelf.

Now, Sir, St *Paul* tells us, as it is recorded in *Acts* xx. 27. that "he hath not "ſhunned to declare unto us the *whole coun-* "*ſel* of GOD:" and we can deſire no more. To know what *that* was, we muſt recur to his epiſtles, and ſee *there* what he hath delivered concerning it. This is a better way to get information and ſatisfaction, than from all the debates and ſtriving about words among men, who have many devices in their hearts; but the counſel of the LORD (which St *Paul*, declares to us) *that* alone ſhall ſtand, *Prov.* xix. 21. And though men of learning may ſeem to darken this counſel by words, without knowledge of the power and wiſdom of GOD, yet it ſhall come to nothing: and therefore I will trace the Apoſtle through his writings, and ſee the mind of the Spirit, as to *this* counſel of GOD, which He hath revealed there, which he calls a Myſtery *which from the beginning of the world had been hid in God*, Eph. iii. 9. and is yet hid from many of the wiſe and learned of this world, who will not allow any myſtery of godlineſs at all. But let us attend a little to what St *Paul* ſays, who inculcated this doctrine in all his writings, which, being the language of inſpiration, and intended

tended for the inſtruction of the unlearned as well as the learned, muſt therefore be underſtood in their moſt plain and obvious ſenſe. He ſays,

Paul an Apoſtle, not of men, neither by man, but by Jeſus Chriſt, Gal. i. 1. Pray, obſerve! not of *man*, neither by *men*, but by *Jeſus Chriſt*: Who therefore, muſt be ſomething more than man.

Who was made of the ſeed of David according to the fleſh (or according to his human nature) *and declared to be the Son of God with power, according to the Spirit of holineſs*, (or according to his divine nature) *Rom.* i. 3, 4.

Without controverſy great is the myſtery of godlineſs: God was manifeſt in the fleſh, 1 Tim. iii. 16.

Feed the church of God, which He *hath purchaſed with his own blood*, Acts xx. 28. He! Who? That perſon who is both God and man, and therefore had blood to ſhed; the ſenſe is very plain, and unleſs ſo explained is nonſenſe.

He is the brightneſs of his Father's glory, and the expreſs image of his perſon, Heb. i. 3.

Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. Can any mere creature be in the form of an inviſible God? What philoſophy teach the this doctrine? And can any creature

without the moſt aggravated guilt make himſelf equal with GOD?

He is called the *great God, and our Saviour Jeſus Chriſt*, Tit. ii. 13.

Chriſt who is over all, God bleſſed for ever, Rom. xi. 9. Is this language applicable to a creature?

He is called *God's own Son*, Rom. viii. 3, 32. And although in a qualified ſenſe angels may be called the ſons of GOD, yet to which of them ſaid he at any time, *Thou art my Son, this day have I begotten thee*, Heb. i. 5.

In him dwelleth all the fulneſs (not only of the gifts and graces of GOD, but) *of the Godhead*, that is, of the Deity, *bodily*, Col. ii. 9. not ſymbolically, as in the ark, but eſſentially.

Unto the Son he ſaith, Thy throne, O God, is for ever and ever, Heb. i. 8. Is this language fit to be given to a creature?

Having neither beginning of days nor end of life, Heb. vii. 3.

Jeſus Chriſt the ſame yeſterday, to day and for ever, Heb. xiii. 8. therefore eternal.

He is the great God, Tit. ii. 13. *The Lord from heaven*, 1 Cor. xv. 47. *Who is the image of the inviſible God, the firſt-born of every creature*, Col. i. 15. which may be more truly rendered, he was before all creatures, or, he was begotten before all creation:

tion: what followeth makes this ſenſe neceſſary, *ver.* 16. *For by Him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.* Ver. 17. *And he is before all things, and by him all things conſiſt.* Pray! mark the expreſſions: He was before ALL things: and ALL things univerſally, without exception, that were made, were made by Him: conſequently He himſelf cannot be a creature.

But St *Paul* tells us not only that JESUS CHRIST made all things, but alſo, that he upholds, and governs all things:

By him *all things conſiſt*, Col. i. 17. *He upholds all things by the word of his power*, Heb. i. 3. or by his *own* power, as the original ſignifies. Obſerve! by his own power: it is not ſaid, by a power derived to him from GOD, but by his own power.

He is omnipotent—*He is able to ſubdue all things to himſelf*, Phil. iii. 21.

He is omnipreſent—*He fills all things*, Eph. iv. 10. Can a creature do this?

He *dwells in his people's hearts by faith*, Eph. iii. 17. who are called *the temple of God*, 2 Cor. vi. 16.

He is *the Lord of glory*, 1 Cor. ii. 8. What! a creature Lord of glory?

Let all the angels of God worſhip him, Heb. i. 6. What! worſhip a creature?

At the name of Jeſus every knee ſhall bow, Phil. ii. 10. What! bow to a creature?

We ſhall all ſtand before the judgment-ſeat of Chriſt, Rom. xiv. 10. *who ſhall judge the quick and the dead*, 2 Tim. iv. 1. *and will make manifeſt the counſels of the heart*, 1 Cor. iv. 5. Is a creature able to comprehend at one view all the actions, words and thoughts of all men from the creation of the world to the final conſummation of it?

Now to the King eternal, immortal, inviſible, the only wiſe God, be honour, and glory, for ever, Amen, 1 Tim. i. 17.

—Until the appearing of our Lord Jeſus Chriſt—who is the bleſſed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, or can ſee, to whom be honour and power everlaſting, Amen. 1 Tim. vi. 14, 15, 16.

Are not the eſſential attributes of the Deity given, as fully and emphatically, to JESUS CHRIST in the latter paſſage, as they are to GOD in the former? The inference is obvious: JESUS CHRIST is therefore GOD.

But to me it appears more than probable, that the former paſſage as well as the latter, is peculiarly deſcriptive of JESUS CHRIST: the

the context ſeems evidently to determine this—it runs thus—*That in me firſt Jeſus Chriſt might ſhew forth all long ſuffering, for a pattern to them which ſhould hereafter believe on him to everlaſting life. Now to the King eternal, immortal, inviſible:* Who can be this *King eternal, immortal, inviſible,* but JESUS CHRIST mentioned in the preceding verſe: for it is obſervable that in all this paragraph (*viz.* from *ver.* 12 to 17 incluſively) the Apoſtle mentions only JESUS CHRIST; whence it follows that JESUS CHRIST is *the King eternal, immortal, inviſible, and only wiſe God,* and conſequently GOD in the higheſt and moſt proper ſenſe, being the *only God,* of one undivided ſubſtance with the Father and Holy Ghoſt. No wonder then that St *Paul* does ſo frequently in his epiſtles implore his divine grace and bleſſing upon churches and particular perſons.

Now—*our Lord Jeſus Chriſt direct our way unto you, and the Lord make you to increaſe and abound in love one towards another.* 1 Theſſ. iii. 11, 12.

Now the Lord of peace (CHRIST) *give you peace always by all means. The Lord be with you all,* 2 Theſſ. iii. 16.

Now our Lord Jeſus Chriſt himſelf—comfort your hearts, and ſtabliſh you in every good word and work, 1 Theſſ. ii. 16.

Grace be to you and peace from—our Lord Jeſus Chriſt, Rom. i. 7.

To whom (CHRIST) *be honour and power everlaſting*, 1 Tim. vi. 16.

The grace of our Lord Jeſus Chriſt be with your ſpirit, Philem. 25.

So I write, the grace of our Lord Jeſus Chriſt be with you all, 2 Theſſ. iii. 17, 18. *The grace of our Lord Jeſus Chriſt be with you*, Rom. xvi. 24. *The grace of our Lord Jeſus Chriſt be with you*, 1 Cor. xvi. 23.—What! the grace of a creature! why not rather the grace of GOD? If JESUS CHRIST is not GOD, why is he invoked in the above paſſages to do what is proper to God only?

Theſe, Sir, are only a ſmall gleaning from the plentiful vintage of texts to the ſame purpoſe which are to be met with in the writings of St *Paul*, who in every one of his epiſtles declares to us the counſel of GOD in this important article of faith; and to ſhew that this was no novel doctrine of his own invention, he brings many quotations from the Old Teſtament to prove the Divinity of our bleſſed Redeemer, the long expected Meſſiah foretold by the Prophets, which that I may not tire your patience, I omit; but they are all upon record in his writings, to which I refer you.

Now,

Now, Sir, give me leave to aſk you this queſtion, *viz.* If JESUS CHRIST was not properly and truly GOD; to what purpoſe doth the Apoſtle in all his epiſtles aſcribe to him the attributes of Divinity, and in confirmation thereof appeal to the teſtimony of the Prophets, and all this without ſaying any thing to guide us into a contrary belief, or guard us againſt error or miſtake? On other much leſs important occaſions he obſerved a different conduct.

When he ſeemed to boaſt of his own performances, ſaying, *that he laboured more abundantly than all the Apoſtles*, 1 Cor. xv. 10. he explains himſelf and ſays, *yet not I, but the grace of God which was with me*;—but when he ſpeaks of CHRIST, in the moſt exalted ſtrains, he never puts in any caution to prevent our miſunderſtanding his words; no, not ſo much as once, in any of the texts before cited.

If CHRIST was a *mere creature*, there could be no reaſon to ſay, as the Apoſtle doth, without the leaſt explanation, that he is *God over all, bleſſed for ever*. It would have been much more eaſy for him to ſay, that he was a *ſuperangelic creature*, bleſſed for ever; and which it behoved him to ſay (had it been ſo) to prevent our running into errors concerning him. But the Apoſtle ſays he uſeth great plainneſs of ſpeech, 2 *Cor.* iii.

iii. 12. and ſurely, if what he writes is plain, we are to underſtand him in that *plain way* in which he expreſſeth himſelf, or elſe he will be to us a *barbarian*, and may as well ſpeak to us in an unknown tongue.

He doth not ſay any where. take heed leſt ye miſunderſtand any of my phraſes, or expreſſions, concerning CHRIST; which ſurely he would have done had any of them carried a ſecret, or contrary meaning. But he ſays, *Beware, leſt any man ſpoil you through philoſophy, and vain deceit, after the rudiments of the world and not after Chriſt*, Col. ii. 8. and then he adds, *ver.* 9. *For in him dwelleth all the fulneſs of the Godhead bodily.* Here is no caution againſt believing that the Godhead dwells in CHRIST bodily, but againſt *philoſophy*, and the rudiments of the world, or rules of human reaſoning, to prove divine truths; as if he had foreſeen that men would deny the Deity of CHRIST, and believe nothing that is revealed, but what they could *philoſophically prove*, or *mathematically demonſtrate*. But, ſays he, beware of ſuch *philoſophy*, for it is *vain deceit*: and take this truth upon my word, JESUS CHRIST is GOD, (*viz.*) *in him dwells the Godhead bodily*, and he is *God over all, bleſſed for ever.*

Again, he ſays, *O Timothy—avoid* (not only) *profane*, but *vain babblings, and oppoſition*

poſition of ſcience, falſely ſo called, which ſome profeſſing, have erred from the truth, 1 Tim. vi. 20, 21. Now what can this oppoſition of ſcience be, but attempting to prove the myſteries of the Goſpel philoſophically, or by ſchool-arguments, which when they fail to do, there is an oppoſition of ſcience? Revelation oppoſeth philoſophy, and philoſophy oppoſeth revelation, and the profeſſor, not being able to reconcile them, falls from the faith, or errs from the truth, becauſe he cannot demonſtrate the myſteries of the Goſpel to his reaſon, or reconcile them to the laws of diſputation, which in this matter are but vain babblings; and whether this be the real meaning of that text or not, I am ſure it may be ſo explained, and with great probability too.

You have ſeen, Sir, from St *Paul*'s epiſtles what was his opinion of JESUS CHRIST; how uniformly he aſſerts his divine nature; and with what great care he guards his converts to the faith againſt being led aſtray by philoſophy, vain deceit, or artful reaſonings of men of corrupt minds: but his teſtimony to this doctrine will have the greater weight of evidence, if we recollect his conduct and ſentiments before his converſion, and the manner how he was inſtructed in the whole ſcheme of redemption by JESUS CHRIST.

St *Paul* before his converſion was a Phariſee, one of the ſtricteſt ſects among the Jews, and which always diſcovered the bittereſt enmity to CHRIST. He was a great enemy to idolatry, and truſting to his own righteouſneſs, which is of the Law, had no notion of redemption by a crucified Saviour; and on that account ſeems to have had an implacable hatred to CHRIST and his doctrine, and with unremitted rage and cruelty perſecuted all his diſciples: now the teſtimony of ſuch a witneſs in favour of CHRIST muſt certainly be unexceptionable. —After his miraculous converſion, St *Paul* himſelf poſitively declares that he had no inſtruction from any *man*, Gal. i. 12. and that he did not go up to *Jeruſalem* to be inſtructed by the Apoſtles there, but immediately went into *Arabia*, ver. 17. and that it was three years ere he went to *Jeruſalem*, where he ſaw *Peter*, and ſaw none elſe, ſave *James* the LORD's brother, ver. 18, 19. and that when he did ſee them and other of the Apoſtles on a ſecond journey to *Jeruſalem*, Gal. ii. 1. they in conference, or in the diſcourſe he had with them concerning the faith, added nothing to him; did not inform him in any article of Chriſtian faith which he did not before know. Yet you have ſeen that his writings abound with the moſt pompous expreſſions of our LORD's Divinity, and

ſuch

ſuch as are to be found no where elſe: Pray Sir, how came St *Paul* to know that JESUS CHRIST was the brightneſs of his Father's glory, and the expreſs image of his perſon? —that he was in the form of God, and thought it no robbery to be equal with God?—that he is GOD over, all bleſſed for ever?—that he is the image of the inviſible GOD?—that in him dwells the fulneſs of the Godhead, bodily? and divers other expreſſions which are too high to be applicable to any creature?—Who told St *Paul* all this? Why, ſays he, *Gal* i. 12. "My Goſ-"pel is not after men, neither received I "it of *man*, but was taught it by the reve-"lation of JESUS CHRIST:" many of this Apoſtle's expreſſions are ſo peculiarly his own, and contain ſuch ſublime ſentiments of the perſonal dignity of JESUS CHRIST, that it is utterly incredible he ſhould derive them from any ſource but revelation. If then JESUS CHRIST, who beſt knew what himſelf was, did reveal theſe things to St *Paul*, who expreſsly aſſures us that he had them not from man but from JESUS CHRIST, the natural and undeniable inference is, that he is GOD; or *God over all, bleſſed for ever*, Rom. ix. 5. or *God manifeſt in the fleſh*, 1 Tim. iii. 16. How came St *Paul* thus to write of CHRIST, of whom but lately he was a perſecutor? Had he been only a man,

man, theſe expreſſions had not only been needleſs, but blaſphemous; yet St *Paul* had this doctrine, *not from man*, but from CHRIST himſelf, which could not be true if CHRIST was a mere man, for he had it from him only; therefore he is GOD; deny the conſequence who can.

St *Paul* knew that dreadful text full well, "Curſed be the man that truſteth in man," *Jer.* xvii. 5. yet he truſted in JESUS CHRIST, and deſired to be found in him, having on his righteouſneſs; and ſays, that there is no ſalvation in any other; and if this be not to bring himſelf under a curſe, if CHRIST be a mere man, I know not what is.

He knew alſo that remarkable text, *Iſa.* xl. 18 and 25. that none but GOD can be compared with GOD, that none is like him but himſelf, and that he hath no equal: There can be no image of the inviſible GOD by any creature, and yet St *Paul* aſſures us, that JESUS CHRIST is the image of the inviſible GOD, and that JESUS CHRIST being in the form of GOD, thought it no robbery to be his equal; and no marvel, for he that is in *the form of* GOD, muſt be GOD eſſentially; the thing is undeniable—and therefore CHRIST is GOD eſſentially; and this he himſelf revealed to St *Paul*, and is therefore true.

And

And now, if after all this CHRIST was not GOD equal with the Father, either (1) St *Paul* muſt be an impoſtor in pretending to receive his revelations from JESUS CHRIST when he did not: or (2) theſe revelations were diabolical deluſions and a lie: or (3) thoſe writings which go in St *Paul*'s name are ſpurious and none of his: or (4) we muſt not believe our ſenſes, when we read his writings, but the direct contrary to what he affirms, when he ſays thoſe things.

There are various other paſſages in St *Paul*'s epiſtles which I might have produced in ſupport of the ſame doctrine, but as thoſe I have recited are very plain and expreſs to the point, and withal ſufficiently numerous to eſtabliſh the doctrine I contend for, I forbear to trouble you with any more; if thoſe already produced do not convince you none will: what is demonſtrated in one way is as certain, as if it was demonſtrated in an hundred. But, alas! we meet with ſome perſons who ſeem reſolved not to be convinced even by the cleareſt evidence; and St *Peter*'s obſervation is every day verified, who, ſpeaking of St *Paul*'s epiſtles, ſays, *In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction*, 2 Pet. iii. 16. Now, Why may not St *Peter*, among

among other things, have an eye to thoſe many texts in St *Paul*'s epiſtles which ſpeak of our Saviour's Divinity; theſe may be called hard to be underſtood, or hard to be believed, by thoſe that are unlearned in the wiſdom that is from above, and are unſtable, or wavering in their opinion of what is revealed in the holy ſcriptures, ſo that they wreſt them unto their own deſtruction: —They wreſt them! Pray what is it to wreſt the ſcriptures, but to go from their plain and literal meaning, to force them to ſpeak directly contrary to what is expreſſed in the text? For to believe the ſcriptures as they plainly ſpeak, can with no ſenſe, be ſaid to *wreſt* them: but he wreſts them, who forces a meaning from them, contrary, not only to their univerſal analogy, and agreement one with another, but contrary to the very letter and evident meaning of every text there; that doth ſquare with ſome darling notion or philoſophical ſcheme of his own. If I ſay, as the text plainly doth, *In the beginning—the Word was God*, I do not wreſt that text. But if I ſay, In the beginning—the Word was [A] God, as the Arians do, I wreſt it moſt abominably, and ſo of the reſt.

Is it not very ſurprizing and unaccountable that not only St *Paul*, but all the writers of the New Teſtament, ſhould bear uniform

ſorm teſtimony to the divine nature of JESUS CHRIST? And when we recollect that they publiſhed their writings at different times and in diſtant countries, it muſt appear abſolutely incredible, that they ſhould all agree in this moſt important doctrine, if it were not true; or that they ſhould aſcribe to JESUS CHRIST the incommunicable attributes of the Deity, if he were only a creature: To what purpoſe ſhould they do it? why ſhould they thus rob GOD of his glory, which he hath declared he will not part with, *Iſa* xliii. 8.? or what end did this way of writing anſwer but to lead all future diſciples of JESUS into direct idolatry? I allow indeed that JESUS CHRIST himſelf did not ſay *in ſo many words*, that he was GOD *equal with the Father*, but he ſaid what was equivalent to it, and appealed to his works for evidence of the truth: he ſaid *ſo much*, that the Jews accuſed him of blaſphemy for ſaying GOD was his Father, thereby *making himſelf equal with God*: which charge he never denied: and it appears evident to me from the hiſtory of his trial, that the high prieſt and the Sanhedrin pronounced him guilty of death for aſſerting that he was the Son of GOD; which in their conceptions was making himſelf equal with GOD.—If JESUS CHRIST be only a creature, why have we not ſome plain texts of ſcripture

ture to tell us ſo? or to what end or purpoſe are all thoſe ſtrong and unequivocal expreſſions uſed in the holy ſcriptures, that declare him to be GOD? or why are they not laid down with ſome limitation in the texts themſelves? This might eaſily have been done in ſo very eſſential a matter, had he been a creature, and no more. But methinks I hear you reply, "JESUS CHRIST himſelf had done this; He hath in plain and expreſs terms acknowledged his own inferiority to his Father: for doth he not ſay, "My Father is greater than I?" If then, ſay you, the Father be greater than the Son, it neceſſarily follows that the Son (*i. e.* JESUS CHRIST) cannot be equal to the Father, and conſequently not GOD of the ſame divine nature. This text alone is thought by ſome gentlemen of your perſuaſion to be ſufficiently deciſive: but, Sir, I am ſo far from joining iſſue with them, that, in my opinion, theſe words, if duly conſidered, will afford a very ſtrong argument for the divine nature of JESUS CHRIST: for though you will not allow him to be GOD, yet you muſt acknowledge he was a man of good ſenſe and ſound underſtanding: now affix your meaning to theſe words, "My Father "is greater than I?" What information do they convey? Why, forſooth, he tells his diſciples what they, and every man in the world, knew

knew as well before, *viz.* that the Creator is greater than the creature: this is ſuch egregious trifling, that it would be unbecoming a man of plain common ſenſe to deliver it as an axiom of importance. This then cannot be the primary meaning of the words. The diſtance between Creator and creature is infinite, and doth not admit of compariſon: "To whom will you liken me, or make "me equal, ſaith the holy One," *Iſa.* xl. 25.? But certainly there muſt be ſome juſt ground of compariſon between JESUS and his Father, otherwiſe we cannot ſuppoſe he would have made one: but nothing finite can be compared to infinite: to juſtify the aſſertion as conſiſtent with common ſenſe, we muſt ſuppoſe JESUS to be infinite as well as his Father: On any other ſuppoſition the aſſertion is trifling and impertinent. When JESUS ſpake theſe words, his meaning might be, my Father, as *Father*, is greater than I, as *Son*, or as *Mediator*. But whatever information He intended to convey to his diſciples by this compariſon, it muſt appear evident to common ſenſe, that the words will not admit of your interpretation, and conſequently your opinion can derive no ſupport from this text, which rather militates againſt you.

Permit me to take notice of another Text which is often produced as a proof that the Son

Son is not omniſcient, *viz.* Mark xiii. 32. Jesus ſaith, "Of that day and that hour "knoweth no man, no, not the angels which "are in heaven, neither the Son, but the "Father." If the Son be ignorant of the day of judgment (ſay our adverſaries) he cannot be omniſcient, conſequently not God equal with the Father. In reply I ſay, Jesus doth not in this paſſage ſpeak of the laſt judgment: the former part of the chapter is a prophecy of the entire deſtruction of *Jeruſalem*, and of the many portentous ſigns and prodigies which ſhould precede that diſaſtrous event; by the coming to paſs of theſe Jesus ſays the deſtruction of *Jeruſalem* might be known to be approaching. "When ye ſee theſe things come to paſs, "know that it is nigh, even at the doors," *ver.* 29. "Verily, I ſay unto you, This "generation ſhall not paſs till all theſe "things be done," *ver.* 30. Heaven and "earth ſhall paſs away, but my words ſhall "not paſs away," *ver.* 31. Then follows *ver.* 32. "But of that day and of that hour "knoweth no man, no, not the angels which "are in heaven, neither the Son, but the "Father."—That only the deſtruction of *Jeruſalem* is the ſubject of this prophecy muſt be evident to every attentive reader, and therefore the words, "Of that day "knoweth no man, neither the Son," muſt be ſo interpreted as to be conſiſtent with what

what goes before. That JESUS himſelf knew the day and hour of the deſtruction of *Jeruſalem* ſeems evident from the context, otherwiſe how could he foretel the various ſigns which ſhould precede and preciſely mark the time of it to be before that generation ſhould paſs away: but though he knew it himſelf, he was not commiſſioned by his Father to *make it known* to others, for ſo the Greek word may be tranſlated *. JESUS communicated as much as was proper for his diſciples to know concerning this grand event, but he kept them in ignorance of the preciſe day when it would happen, in order to excite them to watchfulneſs and prayer, which he exhorts them to in the next verſe, 33. "Take ye heed, "watch and pray, for ye know not when the "time is:" ſo that this text is no proof that the Son is not omniſcient, but if conſidered in conjunction with the context, rather proves that he is.

We ſhall do well to remember that the ſcriptures tell us that in the latter times, ſome ſhall depart from the faith, 1 *Tim.* iv. 1. and that there ſhall be falſe teachers who ſhall bring in damnable *hereſies*, even denying the Lord that bought them, 2 *Pet.* ii. 1. Now what can be a more notorious

* *Macnight* on this verſe in his *Harmony of the Goſpels.*

departing from the faith, than to deny the LORD that bought them? and what can that denial be, but denying his Diety? For was that denial to be a renouncing Chriſtianity, it could not be called *hereſy*, but apoſtacy; and therefore to depart from the faith, in the ſenſe of ſcripture, is to deny CHRIST to be GOD, or thoſe texts are inconcluſive; for no man can properly be ſaid to depart from the faith of CHRIST, who doth not either deny his Divinity, or renounce Chriſtianity, and ſo by ONE of them, deny the LORD that bought him. Where the term *hereſy* is uſed, it neceſſarily ſuppoſeth a Chriſtian church; and in ſuch a church, what is departing from the faith, and what is denying the LORD that bought us, if denying him to be GOD is not? Be pleaſed, Sir, ſeriouſly to conſider theſe things; and to remember that whoſoever denieth the Son, the ſame hath not the Father, 1 *John* ii. 23. and "whoſoever ſhall confeſs me before "men," ſaith CHRIST, "him ſhall the Son "of man confeſs before the angels of GOD; "but he that denieth me before men, ſhall "be denied before the angels of GOD." And this puts me in mind of that awful tribunal before which you and I muſt one day ſtand, for "we muſt all appear before the judge-"ment-ſeat of CHRIST." 2 *Cor.* v. 10. and therefore it greatly concerns us to enquire

(each

(each one for himſelf) what will be our caſe at that great aſſize.

At that awful day JESUS CHRIST will be our Judge; and if *your* propoſition be *true*, I have honoured him more than was commanded; but if *mine* be *true*, you have diſhonoured him very much, by putting him that is GOD on a level with a creature; and inſtead of honouring him as you do the Father, you deny him any religious honour, or at the moſt give him only a ſubordinate kind of honour; and then I am ſure your's is the moſt dangerous ſide of the queſtion. For, ſuppoſe I honour him more than is really commanded; it is, at moſt, but a work of ſupererogation, and following the letter of theſe plain texts of ſcripture, which are the ſtatute law of heaven; on which account I am under an invincible (and therefore a juſtifiable) neceſſity of believing on him, as I do; for having no other law to direct me, I muſt neceſſarily believe, as that appears to direct me in the very plain letter of it; and the Judge of all the earth cannot but do right, and will never condemn me, for giving him the ſame honour which I give to the Father, when I have his own direction; and that in words ſo very expreſs, that if I muſt not take the texts relating to it in their literal ſenſe, I never know what meaning or ſenſe to put upon any text whatever; nor

which to take in a *literal*, and which in a *metaphorical* ſenſe; for as where there is no law there is no ttanſgreſſion, ſo where there is a law, it can be no tranſgreſſion, to take its meaning from the plain letter of it: and where there is no tranſgreſſion, there can be no condemnation; ſo that if there was a poſſibility of my being miſtaken herein, my eternal welfare muſt be ſafe, provided my works juſtify my faith; and, when weighed in the balance, are not found wanting; for I do not ſuppoſe that this faith *alone* will carry me to heaven.

And if my Saviour ſhould then aſk me, *Who doſt thou ſay that I am?* and I ſhould anſwer, with *Thomas*, *My Lord and my God:* and he ſhould condeſcend to demand upon what grounds I build that faith? I might with great humility and adoration reply, that the ſacred ſcriptures in very plain and expreſs terms informed me ſo; and ſay, LORD, I read there that Thou, the *divine Word*, waſt in the beginning with GOD and of GOD; that Thou didſt lay the foundations of the earth, and the heavens are the work of thy hands; and that Thou didſt alſo create principalities, and powers; and that all things were not only created *by thee*, but *for thee*, and that *by thee* all things conſiſt: that all the angels are commanded to worſhip thee; and, I find, that I am commanded to honour

thee

thee, even as I honour the Father; which honour cannot be paid to thee, but by prayer, adoration, and praiſe, which are due to God *only*:- that the writings of all thy Evangeliſts and Apoſtles, more eſpecially of thy faithful ſervant *Paul*, who ſays he received his Goſpel from Thee by immediate inſpiration, bear witneſs to thy Divinity, and declare, not only that thou art the image of the inviſible God, but that thou art God over all, bleſſed for ever, the Alpha and Omega, the Almighty; that in thee dwelleth the fulneſs of the Godhead bodily, and that the Father and Thou art one: and ſince Thou didſt not think it any robbery to be equal with God, how durſt I, a poor, ſinful worm, think thee not *equal*, or rob thee of thy Deity? and therefore I have worſhipped thee, as *my Lord and my God*. And beſides, I find alſo in the ſacred records, that Thou ſearcheſt the heart, art omniſcient, omnipreſent, omnipotent, and whatſoever the Father doth, without exception, that doſt Thou likewiſe; and that he that hath ſeen Thee, hath ſeen the Father alſo, and that Thou art the great God, the true God, and eternal life, *&c.*

And ſuppoſe now, that ſuch interrogatories and anſwers were really certain to occur at that day (as who knows but they may? for we find a dialogue of another ſort will,

Matt. xxv.) and ſuppoſing that I have been miſtaken in the meaning of the aboveſaid (and ſuch other) texts; (which if we are ſure of the plain meaning of any words, is utterly impoſſible, or if theſe are not part of the ſacred canon, we never can be certain of any being *ſo*) I ſay, ſuppoſing all this, yet having no other rule for my faith, I ſhall not be condemned, for not reading the text backwards, or not taking it in a ſenſe *directly contrary* to its very letter; but ſhall be equally as ſafe, as thoſe that have another *creed.*

And farther, ſuppoſing on the other ſide, that the Judge ſhould demand of one of a contrary faith, What doſt *thou* ſay that I am?—and he ſhould anſwer a CREATURE. And ſuppoſe it ſhould be further demanded, why he ſo believed when the texts juſt now named, and a multitude of others evince the contrary, in the moſt plain expreſſions? and ſuppoſe he ſhould reply that he could not underſtand thoſe texts in their plain and obvious ſenſe, becauſe that to ſuppoſe that the divine and human nature were ſo united as two conſtitute one perſon, and yet remain two diſtinct natures, was a doctrine that had no foundation in natural religion, and is unintelligible, if not contrary to the common ſenſe of mankind. And therefore the texts above named, and all others

others of the like import, which ſpeak of thee as God eſſential, are either interpolated, or miſinterpreted; or ſhould be ſo explained and underſtood, as to be conſiſtent with the ſenſe and meaning of thoſe other texts of ſcripture which ſpeak of thee as a creature only.

I ſay, ſuppoſe the caſe ſhould ſo happen, and that notwithſtanding, JESUS CHRIST ſhould be really GOD and man, as we have aſſerted, and do aſſert, how muſt ſuch a perſon be confounded? how will he tremble before his Judge, and his GOD?—Will there be no difference? or will the righteous Judge make none between the reaſons given by the one, and by the other, for their faith? The ſcriptures are ſo plain in this point, that he that runs may read them; and he that is willing to bring corrupt reaſoning to the obedience of faith and revelation, may eaſily underſtand them: therefore, to plead ignorance before our Judge, or farther to alledge, that *thi. pa.t* of the ſacred records was doubted of in *ſuch a century*; and that in *ſuch* an age *ſuch a text*, or *ſuch a part*, was not owned by *ſuch a father*, or not found in *ſuch an ancient copy*, or differently interpreted by ſome very learned doctors, *&c.* I ſay, ſuch pretences will be a too thin fig-leaf covering for infidelity.—We have the ſure word of prophecy, to which we are to take heed.

heed. The Goſpel of JESUS CHRIST is what we ſhall be judged by another day, when human reaſoning will be ſtruck dumb. Then may CHRIST very juſtly ſay, as in *John* v. 39, 40. to all ſuch as denied his Divinity, Why did you not ſearch and believe the ſcriptures, in order to eternal life, for *thoſe are they which teſtified of me? But ye would not come unto me that ye might have life*, for whom the Father hath ſent (and who is one with him) Him ye believed not.

The ſcriptures are very plain relating to JESUS CHRIST, and we are directed not *comprehend*, nor *diſpute*, but *believe*. I will not take upon me to prejudge, nor to ſay, how far the mercies of CHRIST may extend to ſuch criminals, at *that dreadful day*. But I deſire not to be one of that number.

And to ſum up all; This will be the caſe at that day; he that *now* believes in CHRIST, *as God*, if he ſhould be *then miſtaken* (as to that point) will, as to his eternal ſtate, *be ſecure*; when he that *now* denies his Divinity, if at that day *he* ſhould be miſtaken, will! Oh—what ſhall I ſay?—the beſt that I can think is, that his ſtate is very *doubtful* and hazardous, if not deplorable and deſperate.

It is worthy of our moſt ſerious attention, that we are to be ſaved by grace, through faith: but faith depends not on an empty name, but hath reſpect to the nature of the perſon believed in: no man can be ſaid to

believe

believe in GOD, that knows nothing of his nature, or denies his operations and attributes; nor can any man be ſaid to believe in CHRIST, that denies him to be IMMANUEL, or GOD-man in one perſon; for in denying *that*, he denies his perſon, and removes the true object of Chriſtian faith, and introduceth another: and as none will ſay, but that he who denies the eſſential perfections of GOD, denies GOD himſelf; ſo it will follow, that he who denies the Deity of CHRIST, denies CHRIST himſelf:—As for example, ſuppoſe any man ſhould be ſo mad as to deny, that GOD is *holy*, in ſo doing, he denieth him to be GOD, becauſe holineſs is eſſential to his nature: ſo in like manner, he that chooſes a CHRIST, that is not GOD and man, chooſes ſuch an one, as is not the CHRIST of GOD; for *his* CHRIST is the *Word*, which in the beginning was with GOD, and *was God*, and, in time, took fleſh, and dwelt amongſt us; but the other is a *mere creature*, of a man's own making and deviſing, which the ſcriptures of truth know nothing of.

Let me then (my dear friend) earneſtly beſeech you ſeriouſly to conſider, whether the JESUS you believe in, and depend upon for ſalvation, is *that Jeſus* whom St *Paul* preached; for, aſſuredly. this is a moſt important enquiry; It is not a mere ſpeculative

tive point, in which you may innocently err, but your everlaſting happineſs or miſery depend upon it. If any man preacheth another JESUS, ſaith St *Paul*—or though we or an angel from heaven preach any other goſpel unto you than that which we have preached unto you, let him be accurſed, *Gal.* i. 8. which dreadful denunciation he repeats, *ver.* 9. that it may make the deeper impreſſion on our minds, in order to excite us with the greater care and ſtedfaſtneſs, to hold faſt that form of words and ſound doctrine, which was once delivered to the ſaints. If you really are a lover of truth, you will conſider this ſubject without partiality or prepoſſeſſion; do not ſuffer your judgment to be biaſſed by great names, or by the learning or philoſophy of any man whatever. Have recourſe to the oracles of GOD (the fountain of divine truth) which alone can make you wiſe unto ſalvation: read with an honeſt heart and upright intention, comparing ſcripture with ſcripture, reſolving to embrace the truth as delivered by the holy Apoſtles and Prophets: always remembering, that "we are "not ſufficient of ourſelves, to think any "thing as of ourſelves, but our ſufficiency "is of God," 2 *Cor.* iii. 5. If therefore you deſire to know the truth, do not fail to offer up your fervent prayers to Almighty GOD,

that

that he would open your underſtanding, that you may underſtand the ſcriptures. "If "any man lack wiſdom," ſaith St *James*, "let him aſk of God, who giveth liberally, "and upbraideth not, and it ſhall be given "him;" but that your prayers may be heard, you muſt aſk with humility, having a thorough conſciouſneſs of the weakneſs of your own underſtanding to receive and embrace divine truths; for "God reſiſteth the "proud, but giveth grace to the humble," *James* iv. 6.

Whatever judgment you may paſs on this little piece, compiled for the moſt part with borrowed materials, pleaſe to receive it with candour, and as a proof of my earneſt deſire to promote your comfort in this life, and your everlaſting happineſs in the next.

I am, with great eſteem,

Your, &c.

3.

A

TREATISE

ON THE

NATURE AND CONSTITUTION

OF THE

CHRISTIAN CHURCH,

WHEREIN ARE SET FORTH

THE FORM OF ITS GOVERNMENT,

THE

EXTENT OF ITS POWERS,

AND THE

LIMITS OF OUR OBEDIENCE.

BY

WILLIAM STEVENS, Esq.

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ADVERTISEMENT.

AT a time when the preſs teems with the moſt ſcurrilous invectives againſt the fundamental doctrines of our religion, and even the news-papers are converted into trumpets of ſedition, by the enemies of the Church, ſilence on the part of its friends becomes criminal, and a cold neutrality is inexcuſable. We are called upon, each according to his ability, to ſtand forth in defence of the doctrines and diſcipline of our Church; both which are equally expoſed to the malevolence of ſome, and the inſidious artifices of others.

The following Treatiſe, extracted chiefly from Archbiſhop Potter's *excellent Diſ-*

courſe concerning Church-Government, it is hoped, will not be deemed a Publication, at this time, either unneceſſary or uſeleſs. It was digeſted principally with a view to the inſtruction of a perſon deſirous of information on the Nature and Conſtitution of the Church; and it is hoped, that it may be of ſome benefit to others, who require inſtruction on the ſame important ſubject: this at leaſt may be ſaid in its favor, that it lies within a narrow compaſs, and is level to the capacity of all.

How unnatural it is that the members of any ſociety ſhould be ignorant of its origin and eſtabliſhment, the principles on which it was inſtituted, and the rules and orders by which its credit and dignity have been ſupported! This ignorance, which on other occaſions is only extremely abſurd, when applied to the principles of our eccle-

ſiaſtical conſtitution, is highly reprehenſible in itſelf, and attended with the moſt dreadful conſequences; to this ignorance the adverſary artfully applies himſelf, under the ſpecious character of a candid enquirer after truth—an advocate for liberty of conſcience—and one who makes very great allowance for the ſcruples of his weak brethren.

Be it our endeavour by timely information, to prepare ourſelves to give a reaſonable anſwer to him that enquireth concerning the faith which we profeſs, the doctrines which we maintain, and the diſcipline to which we ſubmit ourſelves, in all humility, as the ſervants of Chriſt.

This information, we flatter ourſelves, may in ſome reſpects be gathered from the following treatiſe; which, without any farther apology, is commended to the ſerious

attention of every candid and unprejudiced reader; not without the moſt earneſt deſire, that, through God's bleſſing, it may proſper, to the edification of the ignorant, the conviction of the erroneous, and the eſtabliſhment of the faithful; that the ever bleſſed Trinity may be worſhipped as ſuch, in all ſincerity and truth; that Chriſtians may no longer diſſemble with GOD *and with each other, in tranſactions of the moſt ſerious nature; that their conduct may be directed by knowledge, neither ſwerving towards an enthuſiaſtic contempt of all order and decency on the one hand, nor towards a luke-warm indifference to every thing that is ſacred on the other; but "that all who "profeſs and call themſelves Chriſtians, "may be led into the way of truth, and hold "the faith in unity of ſpirit, in the bond "of peace, and in righteouſneſs of life."*

ON

ON THE

CHURCH.

AS the Holy Scriptures are the rule of our faith and practice, it is from them we are to learn the nature and conſtitution of the Chriſtian Church, the form of its government, the extent of its powers, and limits of our obedience.

I. From the account which the Divine Records have given us of the *Chriſtian Church*, it appears to be no confuſed multitude of men, independent one on another, but a well-formed and regular ſociety. This is evident from the names and alluſions by which it is deſcribed. It is called a *family*, whereof Chriſt is the Maſter, of *whom the whole family is named* (*a*). It is ſaid to be

(*a*) Epheſ. iii. 14, 15.

the *city of the living God* (*b*); whence Chriſtian people are *fellow-citizens with the ſaints* (*c*). And it is often mentioned as a *kingdom*, of which *Chriſt* is the *king*. Thus in our *Lord's* words, *Thou art* Peter, and upon *this rock I will build my Church, and I will give unto thee the keys of the kingdom of Heaven* (*d*;) where the *Church* and the *Kingdom of Heaven* mean the ſame thing. As a *family*, a *city*, and a *kingdom*, are ſocieties, and the Chriſtian Church is repreſented by them, that muſt likewiſe be a ſociety.

Some of the chief characters and properties of this ſociety, as deſcribed in Holy Scripture, are,

Firſt, That it is not a mere *voluntary* ſociety; but one whereof men are obliged to be members, as they value their everlaſting happineſs; for it is a ſociety appointed by God with enforcements of rewards and puniſhments. That it is of God's appoint-

(*b*) Heb. xii. 22. (*c*) Epheſ. ii. 19.
(*d*) Mat. xvi. 18. 19.

ment

ment is certain; for it is *the Church of the living God* (*e*). That it is enforced with rewards and puniſhments is not leſs certain: for remiſſion of ſins, the grace of the Holy Spirit, and eternal life, are declared to be the privileges of the Chriſtian Church, and annexed to baptiſm, the conſtant rite of initiation into the Church; *Repent and be baptized in the name of Jeſus Chriſt for the remiſſion of ſins*, and *ye ſhall receive the gift of the Holy Ghoſt* (*f*). And the conſequence of neglecting to hear Chriſt and his apoſtles may be underſtood from *Matt.* x. 14. *Whoſoever ſhall not receive you nor hear your words, when ye depart out of that houſe or city, ſhake off the duſt of your feet. Verily, I ſay unto you, it ſhall be more tolerable for the land of Sodom in the day of judgment than for that city.* Now as God by inſtituting this ſociety, and annexing ſuch rewards and puniſhments, has ſufficiently declared his will, that men ſhould enter into it, all men are

(*e*) 1 Tim. iii. 15. (*f*) Acts ii. 38.

obliged to become members of it; and it can in no other ſenſe be called a voluntary ſociety, than as it is left to every man's choice, whether he will be for ever happy or miſerable.

Secondly, The *Chriſtian* Church is a *ſpiritual* ſociety. It was founded in *oppoſition* to the *kingdom* of *darkneſs*. This is plainly implied in our bleſſed *Saviour's* words to *St. Peter: Thou art Peter, and upon this rock I will build my Church, and the gates of Hell ſhall never prevail againſt it* (g). Whence the members of the *Chriſtian* Church are ſaid to be *delivered out of the power of darkneſs, and tranſlated into the kingdom of Chriſt* (h). And the *Chriſtian* people, as *ſoldiers* under *Chriſt*, are ſaid to *fight*, *not againſt fleſh and blood, but againſt principalities and powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places* (i). Their *armour* is not ſuch as will guard them againſt *carnal*, but *ſpiritual enemies*; it is

(g) Mat. xvi. 18. (h) Col. i. 13.
(i) Col. ii. 14, 15.

the

the armour of light (*k*), *the armour of God, the girdle of truth, the breaſtplate of righteouſneſs, the ſhield of faith, the helmet of ſalvation, the ſword of the Spirit* (*l*). And this *Spiritual* Society, or *Kingdom of Chriſt*, was by the deſign of its Great Founder to be diſtinct from all *earthly kingdoms*. *My kingdom*, ſays Chriſt, *is not of this world* (*m*): for as *earthly kingdoms* are deſigned for mens' *temporal* welfare, ſo the end of this *heavenly kingdom* is to promote our *everlaſting* happineſs.

Thirdly, It is an *outward* and *viſible* ſociety. The name of Church is conſtantly applied in the Scriptures to ſuch a ſociety. Thus we find it uſed by our bleſſed Saviour himſelf: *Tell it to the Church. If he neglect to hear the Church* (*n*). It is compared to a *marriage feaſt*, to a *ſheepfold*, to a *net full of fiſhes*, to a *field of corn*, &c. by which alluſions the ſociety of *Chriſtians*, which is

(*k*) Rom. xiii. 12. (*l*) Eph. vi. 13.
(*m*) John xviii. 36. (*n*) Mat. xviii. 9.

the notion implied in the name of *Church*, is evidently deſcribed, as a *viſible* body of men, taken out of and ſeparated from the reſt of the world. Publick *rulers* were appointed to govern the Church, the *faith* was to be publickly confeſſed, the public *worſhip* of God to be frequented, and *viſible* ſacraments to be received by all the members of it; and conſequently the *Chriſtian* Church is an *outward* and *viſible* ſociety.

Fourthly, It is an *univerſal* ſociety, both with regard to *place* and with regard to *time*. With regard to *place*; for Chriſt's commiſſion to his apoſtles was *to preach the Goſpel to every creature* (*o*), *and to teach and baptize all nations* (*p*); and with regard to *time*; for it is propheſied concerning Chriſt's kingdom, that it ſhall *be eſtabliſhed for ever, as the ſun and moon throughout all generations* (*q*); and we are told by *St. Paul*, that *Chriſt muſt reign, till all his enemies, the laſt* of which is

(*o*) Mark xvi. 15. (*p*) Mat. xxviii. 19.
(*q*) Pſa. lxxii. 5.

death,

death, ſhall be *put under his feet* (*r*), which cannot be till the general reſurrection; and he himſelf has promiſed to be *with* his apoſtles and their ſucceſſors *always, even unto the end of the world* (*s*).

II. Now ſince no well-regulated ſociety ever did or can ſubſiſt without *officers* to govern it, and without ſome ſubordination among theſe, and ſince it appears that the Chriſtian Church is a regular ſociety, it muſt of neceſſity have its *officers*. And as this ſociety is to be continued by a ſucceſſion of believers to the world's end, it follows, that there muſt be an uninterrupted ſucceſſion of *officers* 'till that time. And as it is a ſociety of God's inſtitution, the *officers* of it muſt receive their commiſſion from *Him*.

Firſt, That there are *officers* in the *Chriſtian* Church does not admit of doubt: our bleſſed Lord, the head and founder of it, when on earth, *choſe twelve that they ſhould be with him, and that he might ſend them*

(*r*) 1 Cor. xv. 25, 26. (*s*) Mat. xxvii. 20.

forth

forth to preach, whom he named apoſtles (*t*), *and gave them power and authority over devils, and to cure all manner of diſeaſes* (*u*); and beſides theſe, he appointed *other ſeventy* (*v*). After his reſurrection, when he declared, *All power was given unto him in heaven and in earth*, he commiſſioned his apoſtles *to teach and baptize all nations* (*w*), and inveſted them with the ſame authority which he had received from his Father; *AS my Father hath ſent me, EVEN SO ſend I you* (*x*): as he had received authority to ſend them, ſo he gave them authority to ſend others; and accordingly, when they were farther *endued with power from on high* (*y*): by the deſcent of the *Holy Spirit*, whom Chriſt promiſed to ſend, we read, that they *ordained the ſeven deacons* (*z*), that *Paul and Barnabas ordained elders in every Church* (*a*), and *Paul ordained Timothy:* ſo that from the

(*t*) Luke vi. 12, 13. (*u*) Luke ix. 1. (*v*) Luke x. 1. (*w*) Mat. xxviii. 19. (*x*) John xx. 21. (*y*) Mat. xxviii. 19, 20. (*z*) Acts vi. (*a*) Acts xiv. 23.

beginning,

beginning, there were three diſtinct orders of miniſters in the Church, namely, that of *deacons*, another of *preſbyters*, and over them a ſuperior order, in which were not only the *apoſtles*, but alſo *Timothy and Titus*, who governed the Churches in which they reſided.

Secondly, And that there is a ſubordination among the officers of this ſociety is evident from Scripture. For the commiſſion of the *ſeventy* was more limited and reſtrained than that of the *twelve*. And as the *apoſtles* and *diſciples* were ſubject to *Chriſt*, ſo were the *elders* and *deacons* to the *apoſtles*. *St. Paul* ſends to *Miletus*, and calls thither the elders of *Epheſus*, to whom he gives a moſt ſolemn charge; which is a manifeſt ſign, that they were under his government (*b*). And at *Corinth*, where ſeveral prophets and evangeliſts were then preſent, the ſame apoſtle, being abſent, both excommunicates, and abſolves, and enacts

(*b*) Acts xx. 17, &c.

laws;

laws. *Let the prophets ſpeak two or three, and let the reſt judge* (*c*). *If any man think himſelf to be a prophet or ſpiritual, let him acknowledge* that *the things which I write unto you are the commandments of the Lord* (*d*.) And in like manner, *Timothy*, by virtue of the authority conferred on him by the impoſition of *St. Paul's* hands, ruled the whole Church of *Epheſus*, *officers* as well as private Chriſtians. Whence it is manifeſt, that as the Chriſtian Church was governed by the three orders of *apoſtles* or *biſhops*, *prieſts* and *deacons*, ſo the ſupreme authority was lodged in the ſuperior order of the *apoſtles* or *biſhops*, from whom the *prieſts* and *deacons* derived their power, and without whoſe conſent they could not lawfully perform any religious act.

Thirdly, That there will be an uninterrupted ſucceſſion of theſe *officers* in the Church to the world's end, may be inferred from the nature of their functions. Their

(*c*) 1 Cor. xiv. 29. (*d*) 1 Cor. xiv. 36, 37.

conſtant

conſtant *office* is to preſcribe rules for maintaining the outward peace and order of the Church—to preach the Goſpel—to admit members into the Church by baptiſm (*e*)—to take care that there be no ſchiſm in the body (*f*)—to adminiſter the euchariſt (*g*)—to oppoſe hereſies (*b*); and therefore their continuance is as neceſſary as their firſt inſtitution; ſo long as the Church ſhall laſt: and as that will be to the end of the world, there muſt be a conſtant ſucceſſion of officers 'till the ſame time. And that it will be ſo, we have the aſſurance of our Lord's promiſe to his apoſtles juſt before his aſcenſion, *Lo! I am with you always, even to the end of the world* (*i*): the meaning of which promiſe muſt be, that they ſhould always be ſucceeded by others in the ſame *office*: for as the apoſtles all died within the compaſs of fourſcore years after this extenſive promiſe was made, it could no other way be ful-

(*e*) Acts ii. 38, 39. (*f*) 1 Cor. xii. 4. 12. 18. 24. 28.
(*g*) 1 Cor. xi. 23. 26. (*b*) 2 Tim. ii. 2.
(*i*) Mat. xxviii. 20.

filled,

filled, but by our Lord's *being with* their ſucceſſors in the Goſpel *miniſtry* 'till the *world's end.*

Fourthly, That the *officers* of this ſociety muſt receive their commiſſion from God is manifeſt from *Hebrews* v. 4. *No man taketh this honour to himſelf, but he that is called of God as was Aaron.* Now beſides the plain meaning of the words, which ſhews, that he who officiates in divine matters is to be ſet apart, and to have a diſtinct commiſſion from the reſt of mankind, and that this commiſſion muſt be derived from Divine inſtitution, the neceſſity of ſuch a Divine commiſſion to qualify a perſon for any ſacred office may be proved by three invincible arguments.

Firſt, From the dignity of the office. It is called an *honour.* The miniſters of religion are the repreſentatives of God Almighty: they are *the ſtewards of the myſteries of God,* the *diſpenſers* of his holy word and ſacraments, the *meſſengers and embaſſadors* of Heaven. Theſe characters aſcribed

to

to them in Holy Scripture ſufficiently demonſtrate the dignity of their function, and are a plain argument that *none but God himſelf* can give them their commiſſion.

Secondly, From the conſtant practice among the Jews. The apoſtle makes the calling of *Aaron* the pattern of all other miniſters in the Jewiſh and Chriſtian Church. *Aaron* and his ſons, and the Levites were conſecrated by the expreſs command of God to *Moſes*, and they had all of them their *diſtinct commiſſion* from Heaven, and no leſs than *death* was the penalty of invading their office (*k*). What *Aaron* and his ſons, and the Levites were in the temple, ſuch are the biſhops, preſbyters, and deacons, in the Chriſtian Church.

Theſe are appointed by God as *thoſe* were, and therefore it can be no leſs ſacrilege to uſurp their office.

Thirdly, From the example of our Saviour, who (as the apoſtle ſpeaks) *glorified*

(*k*) Numb. iii. 10.

not

not himſelf to be made an high prieſt, but he that ſaid unto him, Thou art my Son, to-day have I begotten thee (*l*). Though our Saviour wanted no gift to qualify him for this office, as having the *Divine nature* inſeparably united to his *human*, yet he would not enter upon his office, 'till he was externally commiſſioned thereunto by the viſible deſcent of the Holy Ghoſt upon him, and an *audible voice* from Heaven, proclaiming him to be the Meſſiah. From all which it is evident, that no one ought to exerciſe the office of a miniſter in the Church of God without a Divine commiſſion; and that as the officers of the Chriſtian Church, biſhops, prieſts and deacons, were appointed by God, this, like every other Divine inſtitution, muſt remain in the ſame ſtate 'till it ſhall pleaſe God to change or wholly lay it aſide; for men may with the ſame reaſon aboliſh the ſacraments of the Church, and all other Chriſtian inſtitutions, as pretend

(*l*) Heb. v. 5.

that

that the functions of Church officers are mutable and temporary.

III. As no ſociety can ſubſiſt without *officers*, ſo neither can it without *power* to do all things which are neceſſary to its own preſervation and good government; and as it appears that the Church is a ſociety inſtituted by God, and deſigned to laſt to the world's end, there can be no doubt, but that he has inveſted it with all the powers, which the nature of ſuch a ſociety requires.

Firſt, As the Church is a ſpiritual ſociety, all the *powers* which belong to it are of the ſame nature, and ſuch as wholly relate to the next world; conſequently, they are diſtinct from thoſe of *civil* magiſtrates, which concern the affairs of this life, and are deſigned for the preſent welfare of human ſocieties. Our Lord himſelf wholly diſclaimed all civil power, and left the civil rights of mankind in the ſame ſtate wherein he found them. And when the *apoſtle* exhorts the *Hebrews* to yield obedience to their *paſtors*, he reſtrains it to the affairs of their

ſouls,

ſouls, for which their *paſtors* were accountable to God: *Obey them that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls, as they that muſt give an account* (*m*).

Secondly, As God has appointed *officers* to govern his Church, the powers which he has committed to his Church for its good government muſt ordinarily be executed by them. For every *office* implies *power*, and to ſay that the *officers* of the Church have no *power* but what all private *Chriſtians* may lawfully exerciſe, is juſt the ſame as to ſay, there are no ſuch *officers* at all. And as there are diſtinct *offices*, ſo there muſt be diſtinct *powers* appropriated to every one of them; for as the notion of an *office* implies *power*, ſo diſtinct *offices* do neceſſarily imply diſtinct *powers*: and therefore, though the Scriptures had been ſilent in this matter, it might ſafely have been concluded, from the different kinds of *officers* whom *Chriſt* hath intruſted with the care and government of his Church,

(*m*) Heb. xiii. 17.

not only that private *Chriſtians* are excluded from the *ordinary* execution of any eccleſiaſtical *power*; but that ſome powers are appropriated in ſuch a manner to the chief *officers*, that they cannot lawfully be exerciſed by thoſe of lower *orders*. The *officers* of the Church are called God's *ſtewards*, who are entruſted with the care and government of his *houſhold*, that is, his Church; and whoſe buſineſs and duty it is to diſpenſe their conſtant *food*, *i. e.* the *word* and *ſacraments* to all the members of it; whence it is plain that private *Chriſtians* have no power to diſpenſe the *ordinances* of the Goſpel to others, but muſt themſelves expect them from the hands of *God's miniſters*. And the names of apoſtles and angels, whereby the *officers* of the Church were diſtinguiſhed from other *Chriſtians* in the *apoſtolic* age, manifeſtly imply, that they acted by a commiſſion from God, to which the reſt had no title. And however great the gifts and abilities of private Chriſtians might be, none had power to exerciſe any function or office

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in the Church, who had not been firſt approved and *commiſſioned* by thoſe whom God had inveſted with authority, to that end; for through the whole New Teſtament the gifts or abilities of Church-officers are every where diſtinguiſhed from their *commiſſion*, and *deſcribed* as previous qualifications to it.

Thirdly, What theſe powers of the Church are, and to whom each of them belongs in *particular*, the Scripture will inform us. They may be reduced under the following heads, *viz.* The *power* 1. Of *preaching*. 2. Of *prayer*. 3. Of *baptiſm*. 4. Of *celebrating the Lord's Supper*. 5. Of *confirming* perſons *baptized*. 6. Of *ordaining* miniſters. 7. Of making *canons*. 8. Of *juriſdiction*. 9. Of demanding *maintenance*.

Firſt, The firſt of theſe *powers* is that of *preaching* the Goſpel, which naturally precedes all the reſt, becauſe it is the means which God has been pleaſed to appoint for converting men to the *Chriſtian* faith, in order to bring them into his Church, wherein the other *powers* are exerciſed. None have a right

a right to preach without a commiſſion; *for how ſhall they preach except they be ſent* (*n*)? Our *Lord* himſelf was *ſent* and commiſſioned by the Father *to preach the Goſpel* (*o*), and this was one of the functions to which he was *anointed* by the *Holy Spirit*. In like manner he ſolemnly *called* and *ſet apart* his *apoſtles* to this *office* (*p*), and gave them *commiſſion to teach all nations* (*q*). And this branch of the apoſtolic office, viz. *preaching* the Goſpel, was derived to their ſucceſſors the *biſhops*. Hence *St. Paul* charges *Timothy to preach the word* (*r*), and one previous qualification required of ſuch as were to be ordained *biſhops*, is, *that they be apt to teach* (*s*); but this *power* was not confined to the *biſhops* or ſuperior *order* of miniſters in the Church, for the apoſtle calls the *Preſbyters* his *fellow-labourers*, that is, his *aſſociates* in *preaching* the Goſpel; and *Philip*, who was only a *deacon*, *preached* the word

(*n*) Rom. x. 14, 15. (*o*) Luke iv. 18. (*p*) Mark iii. 14. vi. 7. (*q*) Mat. xxviii. 19. (*r*) 1 Tim. iv. 1, 2. (*s*) 1 Tim. iii. 2.

in *Samaria*. All the different *orders* exerciſed this *function*; the *biſhops* as inveſted with the plenitude of power, the *prieſts* and *deacons* by an authority derived from them.

Secondly, Another religious act, which has always been appropriated to the *Clergy*, is offering to God the prayers of the Church. In ſecret every man is his own orator; and in private families, performance of divine worſhip is incumbent on them, to whom the care and government of the family belong; but in the public congregations of *Chriſtians*, divine worſhip muſt be celebrated only by thoſe, to whom it has pleaſed God to *commit* this office. The preſenting of the people's *prayers* to God, and interceding with him to *bleſs* them, has always been reckoned an eſſential part of the *ſacerdotal* office. The apoſtles join the offices of *preaching* and *prayer* together: *we*, ſay they, *will give ourſelves continually to prayer and to the miniſtry of the word* (*t*). *St. James* directs ſick perſons to

(*t*) Acts vi. 4.

ſend

ſend for the *Preſbyters* of the Church to *pray* and *interæde* for them (*u*), that their ſins may be forgiven. And the *twenty-four elders* in the *Revelation*, who repreſent the *miniſters* of the *Chriſtian* Church, *have every one of them golden vials full of incenſe*, which is the prayers of the ſaints (*v*).

Thirdly, The next *power* is that of admitting members into the Church by *baptiſm*. This is expreſſed in the commiſſion, which our *Lord* gave to his *apoſtles* juſt before his aſcenſion: *Go, teach all nations, baptizing them* (*w*). Yet was it never underſtood to be ſo ſtrictly appropriated to them, but that it might lawfully be exerciſed by inferior *miniſters*. For we find that *Philip* the *Deacon* baptized the *Samaritans* and the *Ethiopian eunuch* (*x*). Hence though the power of *baptiſm* belongs chiefly and primarily to the *biſhops*, yet it belongs alſo to *Preſbyters*, who are the biſhops' aſſiſtants in the care and government of the Church; and may

(*u*) James v. 14. (*v*) Rev. v. 8.
(*w*) Mat. xxviii. 19. (*x*) Acts ix.

 lawfully

lawfully be committed to *deacons*; but neither *Preſbyters* nor *deacons* ought to baptize without the biſhop's allowance.

Fourthly, Another power which our Lord has left to his Church is that of conſecrating the *euchariſt*, or *Lord's* Supper. The firſt *euchariſt* was conſecrated by our *Lord* himſelf a little before his paſſion. At the ſame time he gave his *apoſtles* commiſſion to *do*, as he had done; *Do this*, ſaid he, *in remembrance of me* (*y*). Yet this office was not ſo ſtrictly appropriated to the *apoſtles*, but that it might be lawfully executed by the miniſters of the ſecond *order*; whence we find that the *euchariſt* was conſecrated in the Church of *Corinth*, when no miniſter above the order of *Preſbyters*, who were next below the apoſtles, was there. The reaſon why *deacons* were not allowed to conſecrate the *Lord's Supper* was, becauſe this ſacrament was always believed to ſucceed in the place of *ſacrifices*; and as none beſide the *high prieſt*, and inferior prieſts,

(*y*) Luke xxii. 19.

were

were permitted to offer ſacrifices under the *Jewiſh law*, ſo none but *biſhops* and *preſbyters*, who alone are *prieſts* in the *Chriſtian* ſenſe of that name, conſecrated the *Lord's Supper*.

Fifthly, A farther power which belongs to the Church is that of impoſing hands on perſons baptized, commonly called *confirmation*. The Scripture gives us the following account of the exerciſe of this power: when *Philip*, the *deacon* and *evangeliſt*, had converted and baptized the Samaritans, *the apoſtles which were at* Jeruſalem *ſent unto them* Peter *and* John; *who having prayed and laid their hands on them, they received the Holy Ghoſt, who was before fallen upon none of them; only they were baptized in the name of the Lord Jeſus* (z). When the twelve diſciples at *Epheſus* had been baptized by *Timothy*, or ſome other of *St. Paul's* aſſiſtants, *Paul laid his hands on them, and the Holy Ghoſt came upon them* (a). From which paſ-

(z) Acts viii. 14. 17. (a) Acts xix. 6.

ſages theſe two things appear: *Firſt*, That the end and deſign of this *office* was to confer the *gifts* of the *Holy Ghoſt* upon perſons lately baptized. *Secondly*, That it was ſo ſtrictly appropriated to the *apoſtles*, that it could not ordinarily be performed even by inſpired men and workers of miracles, who were of an inferior *order*. And that it was not a temporary inſtitution, but one which was *fundamental* to *Chriſtianity*, and conſequently laſting and perpetual, is plain from its being called a *principle* and foundation; and joined with ſome of the moſt eſſential duties and articles of the *Chriſtian* religion. *Leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptiſm, and of laying on of hands, and of the reſurrection of the dead, and of eternal judgment.*

Sixthly, Another power mentioned as belonging to the Church is that of *ordaining miniſters*. It having been ſhewn that there

muſt

muſt always be *miniſters* of different *orders* in the Church; and that no man can *ordinarily* exerciſe any eccleſiaſtical *office*, or function, who is not lawfully called to it; the next enquiry is, from whom this *call* or *commiſſion* muſt be expected?

Now the original of this commiſſion is from God the Father, by whom our Lord was ſent into the world to mediate between God and man, as he himſelf witneſſeth. *As thou haſt ſent me into the world*, ſaith he to the Father, *even ſo have I alſo ſent them into the world* (*b*); and to his apoſtles, *as my Father ſent me, even ſo ſend I you* (*c*). So that the whole power of erecting the *Chriſtian* Church, and of governing it ſince it was erected, is derived from the *Father*.

But then the perſon by whom this power is immediately conferred is the *Holy Spirit*, the third perſon in the bleſſed and undivided Trinity. He it was, by whoſe anointing our *Lord* was inveſted with his mediatorial

(*b*) John xvii. 18. (*c*) John xx. 21.

office. Whence he is ſaid to have *preached by the Spirit* (*d*); *through the Holy Spirit he gave commandments to the apoſtles whom he had choſen* (*e*). *By the Spirit of God he caſt out devils. Through the eternal Spirit he offered himſelf to God* (*f*), and the authority and ſpecial grace, whereby the *apoſtles* and all *church-officers* execute their reſpective functions, are in the ſame manner aſcribed to the Spirit. This was expreſſed in the very form of the apoſtles' ordination, *Receive ye the Holy Ghoſt: whoſeſoever ſins ye remit, they are remitted*; and *whoſeſoever ſins ye retain, they are retained* (*g*). Where the authority to remit and retain ſins is made a conſequence of their receiving the Holy Ghoſt. And St. *Paul* aſcribes to the ſame Spirit both the offices of the apoſtles and other miniſters, and their abilities to diſcharge thoſe offices (*b*). So that all eccleſiaſtical authority is the gift of the Holy

(*d*) Luke iv. 18. (*e*) Acts i. 2. (*f*) Heb. ix. 14. (*g*) John xxii. 22, 23. (*b*) 1 Cor. xii. 1. 31. Epheſ. iv. 7. 8. 11.

Spirit.

Spirit. But the queſtion is, What perſons God has intruſted with authority to *ordain* miniſters in the Church?

And if we may be allowed to reaſon from the conſtitution and univerſal practice of civil ſocieties, we muſt conclude, that the power of *ordaining* miniſters belongs to the *Biſhops*, who are the chief governors of the Church, becauſe the power of conſtituting ſubordinate magiſtrates belongs to the ſupreme governors of all civil ſocieties: and it is contradictory to reaſon, that they who exerciſe any authority, whether in the Church or in the ſtate, ſhould derive their authority from any, but thoſe in whom the ſupreme authority is lodged.

Accordingly we find in the Goſpel, that whilſt our *Lord* lived on earth, he reſerved the power of *ordaining* miniſters to himſelf. He gave the *apoſtles* and the *ſeventy diſciples* a commiſſion to preach, but never allowed them, while he continued among them, to communicate that commiſſion to any other. Afterwards, when the apoſtles were the chief viſible governors of the Church, they or-

dained *Miniſters*. All the *Apoſtles* together ordained the ſeven *deacons* in the Church of *Jeruſalem* (*i*). *Paul and Barnabas ordained elders in every Church* which they viſited (*k*). In the ſame age, this authority was exerciſed by others whom the apoſtles had *ordained* to be chief governors of Churches. *Timothy* and *Titus ordained* Miniſters in their reſpective dioceſes of *Epheſus* and *Crete*: but that no inferior *order* had this power is evident. *St. Paul* tells *Titus*, that *for this cauſe* he *left* him in *Crete* that he might *ordain elders in every city* (*l*). But this could be no cauſe of leaving him there, if the *preſbyters* or *elders* had the power of ordination lodged in them: for that iſland had been converted to Chriſtianity long before this epiſtle was written, and before *Titus* came thither; and no doubt there were *many preſbyters* among them. The ſame may be ſaid of *Timothy's* being ſent to *Epheſus*. To what purpoſe was he ſent thither, if the *preſbyters* there before had power to ordain?

(*i*) Acts vi. 3. 16. (*k*) Acts xiv. 23. (*l*) Titus i. 5. 9

So

So that it appears from Scripture, and from the nature of the epiſcopal office, that none but Biſhops have authority to *ordain* Miniſters in the Church; and conſequently none but thoſe who are ordained by them, can be truly ſaid to have a *divine commiſſion*, or *any authority* to *miniſter* in the *Chriſtian Church*.

Seventhly, The next power to be mentioned, which the Church exerciſed in the primitive ages, was that of making *canons*, or laws for the behaviour of its members in *ſpiritual* affairs. Whereby it is not meant, that the Church has authority to change any of the divine laws, or impoſe any article of faith, or rule of moral duty, or to preſcribe any condition of ſalvation, which is neither expreſsly contained in the Scriptures, nor can certainly be concluded from them; but only that ſhe is inveſted with power in all ſuch things as relate to the outward peace and order of the Church. And if it appears that things of this kind are left undetermined by the Scriptures, and alſo that it is

neceſſary they ſhould be determined, then we cannot doubt but that Chriſt has entruſted the Church with authority to determine them. Now that theſe are not particularly determined by Scripture is very evident. For the rules of Scripture are all general. We are commanded to *aſſemble* together to worſhip God, but the times and places are not expreſſed. We are commanded *to follow ſuch things as make for peace and edification*, and *to do all things decently and in order*; but the particular methods whereby order muſt be maintained, and edification promoted, are no where ſet down. *Timothy*, and all other Biſhops with him, are commanded *to lay hands ſuddenly on no man*, but the previous trials of ſuch as are candidates for holy orders, and the time and methods of examination into their abilities and behaviour, are left undetermined. But it is neceſſary that theſe things ſhould be determined; for otherwiſe nothing but diſorder and confuſion would be ſeen in the church, and therefore Chriſt has certainly

left the governors of his Church authority to determine them. And accordingly if we enquire into the practice of the apoſtles, and other primitive governors of the Church, we ſhall find, that, beſides the ſtanding rules of the Goſpel, they eſtabliſhed many regulations, as the ſeveral occaſions of the Churches under their care required. In many of St. *Paul's* epiſtles, eſpecially in thoſe to the *Corinthians*, he preſcribes particular rules for the decency of divine worſhip, the avoiding of ſcandal, and other things which were not determined by *Chriſt*; and he ſpeaks of cuſtoms which he himſelf and other apoſtles eſtabliſhed and the Churches obſerved (*m*). There is and ever will be the ſame neceſſity of preſcribing rules for the peace and good government of the Church, and the order and decency of divine ſervice, that there was in the *apoſtolic* age; and conſequently there is the ſame reaſon why this authority ſhould be

(*m*) 1 Cor. xi. 16.

tranſmitted

tranſmitted to the Biſhops in all ages, as any other part of the *apoſtolical* office.

Eighthly, From the *power* of making *laws* we proceed to that of *juriſdiction*, or executing the laws; that is, the power of *judging* and *cenſuring* offenders. That our bleſſed Lord has entruſted the *Church*, and particularly the *governors* of it, with authority to *cenſure* offenders, and to *exclude* them from its *communion* will appear, if we conſider the Church, 1ſt, as a *ſociety*; for this authority is exerciſed by all ſocieties whatever. And as in *civil* ſocieties, this authority is neceſſary for ſecuring mens' lives and properties, which is the chief end for which it pleaſed God to inſtitute theſe ſocieties; ſo in the Church or *ſpiritual* ſociety, the ſame authority is equally neceſſary to attain the ends for which the Church was founded; namely, to maintain the purity of divine worſhip, to ſecure men from the pollutions of the world, and train them up in virtue and piety now, in order to make them happy for ever; all which cannot be effected, if

the

if the Church has not power to exclude from its communion ſuch unworthy members as endeavour to oppoſe theſe ends by promoting vice, ſuperſtition, and infidelity.

Secondly, As a ſociety, the privileges whereof are conditional; for none muſt be admitted into the Church by baptiſm, who do not, by themſelves or their ſureties, profeſs the faith, and vow obedience to the laws of Chriſt; and if theſe conditions are neceſſary for mens' admiſſion into the Church, they muſt be ſo for their continuance in it. For no reaſon can be ſhewn why men ſhould be obliged to vow faith and obedience in order to their becoming members of the Church, which does not equally hold for their *excluſion* from it when they notoriouſly break that vow: ſo that the power of *excommunication* is a manifeſt conſequence of the *baptiſmal* covenant, and committed to the governors of the Church, who have the diſpenſation of the ſacraments.

Thirdly, As it has received this power from our *Lord's* inſtitution. Upon *Peter's*

confeſſing our *Lord* to be the *Son of God*, he declared firſt, that upon *this rock* he would *build* his *Church*, *againſt* which *the gates of hell* ſhould never *prevail*; and then added, *I will give unto thee*, (that is, to *Peter*; and with him to the reſt of the apoſtles,) *the keys of the kingdom of heaven, and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven* (*n*); the meaning of which promiſe is manifeſtly this, that the apoſtles and their ſucceſſors ſhould be chief governors of the Church under Chriſt, and as ſuch ſhould have authority to admit and exclude, to condemn or abſolve, whom they judged convenient, which is certain from another paſſage, where our Lord having cautioned his diſciples that they ſhould not offend others, proceeds to inſtruct them how to behave themſelves when others ſhould offend them. That firſt they ſhould privately *admoniſh* the offender; if this did not bring

(*n*) Matt. xvi. 19.

him

him to repentance they ſhould then reprove him *before two or three witneſſes*; but if this alſo proved unſucceſsful, their laſt remedy ſhould be to *tell it to the Church*; and if the offender ſtill neglected to hear, as their authority was wholly *ſpiritual*, and they could not inflict any *civil* puniſhment on him, all that our Lord directs them to do is, that they ſhould account the obſtinate offender as *an heathen or a publican* (*o*), they ſhould look on him no longer as a *member* of the Church, but place him among *infidels*, and other *profligate* men, whoſe converſation they uſed to ſhun.

That this authority was exerciſed and held to be of divine right by the Apoſtles and their ſucceſſors the Biſhops of the primitive Church, is clear; from the caſe of *Ananias* and *Sapphira*, when it pleaſed God to atteſt the *apoſtolic* authority of *retaining ſins* by enabling *Peter* to ſtrike both the offenders with preſent death (*p*): and from the caſe of

(*o*) Mat. xviii. 15, 16, 17. (*p*) Acts v. 12.

the

the *inceſtuous Corinthian* (*q*), whom St. *Paul delivered to Satan*, excluded from the Church of Chriſt, from the crime of inceſt, and afterwards received again to *communion* upon repentance. And this power was not confined to the apoſtles, but was to be continued to their ſucceſſors; we find it was committed to *Timothy* and *Titus*, whom St. *Paul* ſet over the Churches of *Epheſus* and *Crete*. For he writes thus to *Timothy*: *Againſt an elder receive not an accuſation, but before two or three witneſſes* (*r*); and if he had power to *receive accuſations* and *hear witneſſes*, he muſt have authority to paſs ſome *cenſure* upon them, if they were found guilty. And the ſame *apoſtle* writes thus to *Titus*: *A man that is an heretick after the firſt and ſecond admonition reject* (*s*). The like power had the *angels* of the ſeven Churches in the Revelation. For the *biſhop* of *Pergamus* was ſeverely reproved for having the *Nicolaitans* in his communion (*t*), and the *Biſhop* of

(*q*) 1 Cor. v. 1. (*r*) 1 Tim. v. 19.
(*s*) Tit. iii. 10. (*t*) Rev. ii. 15, 16.

Thyatira

Thyatira for *suffering that woman Jezebel* (*u*). Which manifestly implies, they had authority to *exclude* them from the Church, for otherwise they could not have been blamed for permitting them to remain in it.

Ninthly, Lastly, another right of the *clergy*, is that of demanding a competent maintenance from the people committed to their charge. It is certain that God has an absolute right to dispose of all we have in the world; and since it has appeared, that he has appointed an *order* of men, to attend continually on his worship and service, we cannot doubt but that he requires so much of our worldly substance to be set apart for their support, as may enable them to discharge the duties of their function, and such as may express the just respect which is borne to their office and character. Our *Lord* himself with his retinue of *Apostles* and *Disciples*, was maintained by charitable contributions; for we read that *many ministered*

(*u*) Rev. ii. 20.

unto

unto him of their ſubſtance (*v*). When he ſent forth his *Apoſtles* to preach, he gave them this inſtruction, *Provide neither gold, nor ſilver, nor braſs, in your purſes, for the workman is worthy of his meat* (*w*). Whence it is manifeſt, that our *Lord* accounted it the duty of thoſe, to whom the Goſpel was preached, to give a *competent* maintenance to them that preached it. When the apoſtle St. *Paul* puts the *Theſſalonians* in mind that he had maintained himſelf, he at the ſame time aſſerts his right to require *maintenance* of them: *Not* (ſays he) *becauſe we have not power* (*x*). And to the *Corinthians* he ſays, *That as they who wait at the altar are partakers with the altar, even ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel* (*y*). Where it is plain that the Miniſters of the Goſpel have authority to require a competent maintenance from the people committed to their care; and as the privileges of the *Goſpel*

(*v*) Luke viii. 2, 3. (*w*) Matt. x. 9, 10.
(*x*) 2 Theſſ. iii. 8. (*y*) 1 Cor. ix. 6.

certainly

certainly are not leſs than thoſe of the *law*, and the *apoſtle* has inferred that the Miniſters of Chriſt ought to *live of the Goſpel*, becauſe the *Jewiſh prieſts lived of the altar*, we may reaſonably conclude, that their *maintenance* muſt not be leſs in proportion, than that which the Jewiſh prieſts enjoyed.

IV. As it appears that the Church is a *compleat* ſociety, wherein ſome govern and others are governed, the next thing to be determined is, What obedience is due from the private members of this ſociety to their governors? That all lay-chriſtians do owe ſome obedience to their ſpiritual rulers is evident from our Lord's command to *hear the church* (*z*), and the injunction of the Apoſtle, *Obey them that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls, as they that muſt give an account* (*a*). The Church which we are *to hear* is to be known from the foregoing deſcription of it, and the rulers to whom we are to yield *obedience*, and *ſubmit* ourſelves, are they who

(*z*) Matt. xviii. 17. (*a*) Heb. xiii. 17.

derive

derive their commiſſion by an uninterrupted ſucceſſion from *Chriſt* and his Apoſtles. Wherein this obedience to our rulers conſiſts, and what are the limits of it, we may learn from the nature and extent of their power; for ſo far as they have a right to command, ſo far are we bound to obey. Now all things that are in the world may be divided into *good*, *bad*, and *indifferent*. The *good* oblige by their own nature, and the command of God; in theſe things the authority of our governors is of no force; for whatever is enjoined by the poſitive command of God, we are bound to do, whether they require it or not. The *evil* are by the ſame forbidden, and we are obliged not to obey our Governors, if they ſhould command them. So that it is the *indifferent* only whereto their authority reaches, and the things which are *indifferent* in themſelves are *all* thoſe which relate to the outward peace and order of the Church; which are not enjoined by the expreſs word of God, but yet are in no reſpect contrary to it, in no wiſe forbidden by it. This authority was exerciſed by the Governors

ors of the Church from the beginning (as hath been ſhewn) and it undoubtedly belongs to them; for as they are evidently inveſted with ſome ſpiritual authority, and they can command in nothing at all, if not in *indifferent* things, in all ſuch things as are indifferent, they certainly have a right to command. And as is their authority, ſuch is to be our ſubmiſſion. So that the obedience we owe to our ſpiritual governors, conſiſts in obſerving all their injunctions, that are contained within theſe bounds of their commiſſion; in ſubmitting to that diſcipline, which they ſhall inflict, either to recover us from a ſtate of folly, or to preſerve us from falling into it; in attending their *public adminiſtrations* at ſuch *times* and *places* as they ſhall appoint, and upon ſuch occaſions as they ſhall judge proper, to increaſe our piety and devotion; and in ſubmitting to ſuch regulations as they ſhall think conducive towards the *edifying of the body of Chriſt*. This is our duty; for things which are indifferent in their *nature*, when commanded by lawful *authority*, are no longer indifferent to us,

but

but become *neceſſary* in their uſe; and in diſobeying them that have *the rule over*, us, we diſobey God, who has commanded us to be *ſubject for conſcience ſake*; and therefore all this we are to do, from a ſenſe of that right which they have to command, intruſted to them by God our Saviour, and of that great penalty to which we are liable by our contempt; *for he that deſpiſeth them, deſpiſeth Him that ſent them.*

FINIS.

A

LETTER

TO

ADAM SMITH, LL.D.

Printed by Bye and Law, St. John's Square, Clerkenwell.

4.

A

LETTER

TO

ADAM SMITH, LL.D.

ON THE

LIFE, DEATH, AND PHILOSOPHY

OF HIS FRIEND

DAVID HUME, Esq.

BY ONE OF THE PEOPLE CALLED CHRISTIANS.

Ibant obſcuri, ſolâ ſub nocte, per umbram,
Perque domos Ditis vacuas, et inania regna.
VIRG.

A NEW EDITION,
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1799.

N. B. *The Author of this Tract was*

GEORGE HORNE, D. D.

Late Lord Bishop of Norwich.

ADVERTISEMENT.

IT is of no conſequence, gentle Reader, to you, any more than it is to Dr. SMITH, that you ſhould know the name of the perſon, who now addreſſeth you. Your mind cannot be biaſſed, either way, by that, of which you remain ignorant. The remarks in the following pages are not therefore true, or falſe, becauſe I made them; but I made them, becauſe I thought them to be true. Read, conſider, and determine for yourſelf. If you find no ſatisfaction, throw the book into the fire; regret (but with moderation, as becometh a philoſopher) the loſs of your ſixpence*;

* The price of the firſt edition.

and take care not to loſe another, in the ſame manner. If, on the contrary, you *ſhould* find ſatisfaction (and, it is humbly hoped, you will find a great deal) neglect not to communicate to others, what has thus been communicated to you. Speak handſomely of me, wherever you go, and introduce me to your kinsfolk and acquaintance. The enemies of Religion are awake; let not her friends ſleep.

I intended a much longer work; but, like the learned editor of Mr. HUME's Life, am neceſſitated to "gratify," with all poſſible expedition, "the impatience "of the public curioſity;" ſo eager is it to hear, what they, who believe in GOD, can poſſibly have to ſay for themſelves. And if this will do the buſineſs, why

ſhould

ſhould you be troubled with more? I am far from agreeing with Mr. VOLTAIRE, in all his obſervations. But there is one, in which it is impoſſible to diſagree with him. "I have ſaid, and I abide by it," cries the little hero, "that the fault of "moſt books is, their being too large." On reviewing what I have written, I really cannot ſee there is occaſion to add another ſentence.

Had I not choſen, for reaſons beſt known to myſelf, thus to make my appearance *incog.* I would certainly have ſate for my picture, and have tried to caſt a look at my title page, as lively and good humoured, as that of Mr. HUME himſelf. My bookſeller, indeed, told me, it would have been a much more credit-

able way of doing the thing; "and then, "you know, Sir," said he, "we could "have charged the other sixpence."

A LET-

A

LETTER, &c.

SIR,

YOU have been lately employed in embalming a philoſopher; his *body*, I believe I muſt ſay; for concerning the other part of him, neither you nor he ſeem to have entertained an idea, ſleeping or waking. Elſe, it ſurely might have claimed a little of your care and attention; and one would think, the belief of the ſoul's exiſtence and immortality could do no harm, if it did no good, in a *Theory of Moral Sentiments*. But every gentleman underſtands his own buſineſs beſt.

Will you do an unknown correſpondent the honour, Sir, to accept a few plain remarks, in a free and eaſy way, upon the curious letter to Mr. STRAHAN, in which this

ever memorable operation of *embalming* is performed? Our Philoſopher's account of *his own life* will likewiſe be conſidered, as we go along.

Truſt me, good Doctor, I am no bigot, enthuſiaſt, or enemy to human learning—*Et ego in Arcadiâ*—I have made many a hearty meal, in private, upon CICERO and VIRGIL, as well as Mr. HUME*. Few perſons (though, perhaps, as Mr. HUME ſays, upon a like occaſion, "I ought not to judge on that ſubject") have a quicker reliſh for the productions of genius, and the beauties of compoſition. It is therefore as little in my intention, as it is in my power, to prejudice the literary character of your friend. From ſome of his writings I have received great pleaſure, and have ever eſteemed his Hiſtory of England to have been a noble effort of *matter and motion*. But when a man takes it into his head to do miſchief, you muſt be ſenſible, Sir, the Public has always reaſon to lament his being a *clever fellow*.

* LIFE, p. 5.

I hope

I hope it will not be deemed vanity in me likewiſe to ſay, that I have in my compoſition a large proportion of that, which our inimitable SHAKESPEARE ſtyles, *the milk of human kindneſs*. I never knew what envy or hatred was; and am ready, at all times, to praiſe, wherever I can do it, in honour and conſcience. DAVID, I doubt not, was, as you affirm, a ſocial agreeable perſon, of a convivial turn, told a good ſtory, and played well at "his favourite game of whiſt*." I know not that JOHN THE PAINTER did the ſame. But there is no abſurdity in the ſuppoſition. If he did not, he might have done it—Doctor, be not offended—I mean no harm. I would only infer thus much, that I could not, on that account, bring myſelf abſolutely to approve his odd fancy of firing all the dock-yards in the kingdom.

Concerning the *philoſophical opinions* of Mr. HUME you obſerve †, that "men will, no "doubt, judge variouſly." They are certainly at liberty ſo to do, becauſe the author

* LIFE, &c. p. 43. † LIFE, &c. p. 59.

himſelf did the ſame. Sometimes, to be ſure, he eſteemed them ingenious, deep, ſubtile, elegant, and calculated to diffuſe his literary fame to the ends of the world. But, at other times, he judged very differently; very much ſo, indeed. "I dine," ſays he, "I play a game at back-gammon, I converſe, "and am merry with my friends; and when, "after three or four hours amuſement, I "would return to theſe ſpeculations, they "appear ſo *cold*, ſo *ſtrained*, and ſo *ridiculous*, "that I cannot find in my heart to enter into "them any farther *." Now, Sir, if you will only give me leave to judge, before dinner, of Mr. HUME's philoſophy, as he judged of it after dinner, we ſhall have no farther diſpute upon that ſubject. I could indeed wiſh, if it were poſſible, to have a ſcheme of thought, which would bear contemplating, at any time of the day; becauſe, otherwiſe, a perſon muſt be at the expence of maintaining

* *Treatiſe of Human Nature*. I. 467. In the Poſtſcript to this Letter, a view will be exhibited of the HUMIAN ſyſtem, taken exactly as it appeared to it's author at ſix o'clock in the evening.

a brace

a brace of these metaphysical Hobby-Horses, one to mount in the morning, and the other in the afternoon.

After all, Sir, friend as I am to freedom of opinion (and no one living can be more so) I am rather sorry, methinks, that men should judge so *variously* of Mr. HUME's philosophical speculations. For since the design of them is to banish out of the world every idea of truth and comfort, salvation and immortality, a future state, and the providence, and even existence of GOD, it seems a pity, that we cannot be all of a mind about them, though we might have formerly liked to hear the author crack a joke, over a bottle, in his life time. And I could have been well pleased to have been informed by you, Sir, that, before his death, he had ceased to number among his happy effusions tracts of this kind and tendency.

For—(let me come a little closer to you, Doctor, if you please, upon this subject—Don't be under any apprehensions—my name does not begin with a B—) Are *you* sure, and can you make *us* sure, that there really exist

no

no ſuch things as a GOD, and a future ſtate of rewards and puniſhments? If ſo, all is well. Let us *then*, in our laſt hours, read LUCIAN, and play at WHIST, and droll upon CHARON and his boat *; let us die as fooliſh and inſenſible, as much like our brother philoſophers, the calves of the field, and the aſſes of the deſart, as we can, for the life of us. But —if ſuch things BE—as they moſt certainly ARE—Is it right in you, Sir, to hold up to our view, as "perfectly wiſe and virtuous †," the *character* and *conduct* of one who ſeems to have been poſſeſſed with an incurable antipathy to all that is called RELIGION; and who ſtrained every nerve to explode, ſuppreſs, and extirpate the ſpirit of it among men, that it's very name, if he could effect it, might no more be had in remembrance? Are we, do you imagine, to be reconciled to a character of this ſort, and fall in love with it, becauſe it's owner was *good company*, and knew how to manage his *cards*? Low as the age is fallen, I will venture to hope, it has grace enough yet left, to reſent ſuch uſage as this.

* LIFE, &c. p. 47, et ſeq. † LIFE, &c. p. 62.

You endeavour to entertain us with ſome *pleaſant conceits* that were ſuppoſed by Mr. HUME to paſs between himſelf and old CHARON. The philoſopher tells the old gentleman, that, "he had been endeavouring to "open the eyes of the Public;" that he was "correcting his works for a new edition," from which great things were to be expected; in ſhort, "if he could but live a few years "longer (and that was the only reaſon why "he would wiſh to do ſo) he might have the "ſatisfaction of ſeeing the downfal of ſome "of the prevailing ſyſtems of *ſuperſtition**."

We all know, Sir, what the word SUPERSTITION denotes, in Mr. HUME's vocabulary, and againſt what Religion his ſhafts are levelled, under that name. But, Doctor SMITH, do you believe, or would you have us to believe, that it is CHARON, who calls us out of the world, at the appointed time? Doth not HE call us out of it, who ſent us into it? Let me, then, preſent you with a paraphraſe of the Wiſh, as addreſſed to HIM, to whom it

* LIFE, &c. p. 50.

ſhould,

ſhould, and to whom alone, with any ſenſe and propriety it can be addreſſed.—Thus it runs—

"LORD, I have only one reaſon why I "would wiſh to live. Suffer me ſo to do, "I moſt humbly beſeech thee, yet a little "while, till mine eyes ſhall behold the ſuc-"ceſs of my undertaking to overthrow, by "my metaphyſics, the faith which thy Son "deſcended from heaven to plant, and to "root out the knowledge and the love of "thee from the earth."

Here are no rhetorical figures, no hyperbole's, or exaggerations. The matter is even ſo. I appeal, in the face of the world, Sir, to yourſelf, and to every man, who can read and underſtand the writings of Mr. HUME, whether this be not, in plain, honeſt Engliſh, the drift of his *philoſophy* as it is called; for the propagation of which alone he wiſhed to live; and concerning which you are pleaſed to ſay coolly, "men will judge variouſly, "every one approving or condemning theſe "opinions, according as they happen to co-

"incide

"incide or disagree with his own *." Our thoughts are very naturally carried back, upon this occasion, to the author of the *first philosophy*, who likewise engaged to *open the eyes of the Public*—He did so; but the only discovery they found themselves able to make, was,—that they were NAKED.

You talk much, Sir, of our philosopher's *gentleness* of manners, *good nature*, *compassion*, *generosity*, *charity*. Alas, Sir, whither were they all fled, when he so often sate down calmly and deliberately to obliterate from the hearts of the human species every trace of the knowledge of GOD and his dispensations; all faith in his kind providence, and fatherly protection; all hope of enjoying his grace and favour, here, or hereafter; all love of him, and of their brethren for his sake; all the patience under tribulation, all the comforts, in time of sorrow, derived from these fruitful and perennial sources? Did a good man think himself able, by the force of metaphysic incantation, in a moment, to blot the sun out of heaven, and dry up every

* LIFE, &c. p. 59.

fountain

fountain upon earth, would he attempt to do it?—TULLY had but a faint glimpſe of the country to which we are all travelling; yet, ſo pleaſing was any the moſt imperfect and ſhadowy proſpect into futurity, that TULLY declared, no man ſhould raviſh it from him*. And ſurely, TULLY was a philoſopher, as well as HUME. O had he ſeen the light which ſhone upon HUME, he would not have cloſed his eyes againſt it; had the ſame cup been offered to him, he would not have daſhed it untaſted from him!

" Perhaps our modern ſceptics are igno-
" rant, that without the belief of a GOD, and
" the hope of immortality, the miſeries of
" human life would often be inſupportable.
" But can I ſuppoſe them in a ſtate of total
" and invincible ſtupidity, utter ſtrangers to
" the human heart, and to human affairs!
" Sure, they would not thank me for ſuch
" a ſuppoſition. Yet this I muſt ſuppoſe,

* Quod ſi in hoc erro, quod animos hominum immortales eſſe credam, libenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. DE SENECTUTE, ad Fin.

or

" or I muſt believe them to be the moſt
" cruel, the moſt perfidious, and the moſt
" profligate of men. Careſſed by thoſe who
" call themſelves the great, ingroſſed by the
" formalities of life, intoxicated with vanity,
" pampered with adulation, diſſipated in the
" tumult of buſineſs, or amidſt the viciſſi-
" tudes of folly, they perhaps have little
" need and little reliſh for the conſolations of
" religion. But let them know, that in the
" ſolitary ſcenes of life, there is many an
" honeſt and tender heart pining with incu-
" rable anguiſh, pierced with the ſharpeſt
" ſting of diſappointment, bereft of friends,
" chilled with poverty, racked with diſeaſe,
" ſcourged by the oppreſſor; whom nothing
" but truſt in Providence, and the hope of
" a future retribution could preſerve from
" the agonies of deſpair. And do they,
" with ſacrilegious hands, attempt to violate
" this laſt refuge of the miſerable, and to
" rob them of the only comfort that had ſur-
" vived the ravages of misfortune, malice,
" and tyranny? Did it ever happen, that
" the influence of their execrable tenets diſ-

" turbed

" turbed the tranquillity of virtuous retire-
" ment, deepened the gloom of human dif-
" treſs, or aggravated the horrors of the
" grave? Is it poſſible, that this may have
" happened in many inſtances? Is it pro-
" bable, that this hath happened in one
" ſingle inſtance?—Ye traitors to human
" kind, ye murderers of the human ſoul,
" how can you anſwer for it to your own
" hearts! Surely, every ſpark of your ge-
" neroſity is extinguiſhed for ever, if this
" conſideration do not awaken in you the
" keeneſt remorſe, and make you wiſh in
" bitterneſs of ſoul—But I remonſtrate in
" vain. All this muſt have often occurred
" to you, and been as often rejected, as ut-
" terly frivolous. Could I enforce the pre-
" ſent topic by an appeal to your vanity, I
" might poſſibly make ſome impreſſion. But
" to plead with you on the principles of BE-
" NEVOLENCE, or GENEROSITY, is to addreſs
" you in a language ye do not, or will not
" underſtand; and as to the ſhame of being
" convicted of abſurdity, ignorance, or want
" of candour, ye have long ago proved your-

" ſelves

" ſelves ſuperior to the ſenſe of it.—But let
" not the lovers of truth be diſcouraged.
" Atheiſm cannot be of long continuance,
" nor is there much danger of it's becoming
" univerſal. The influence of ſome conſpi-
" cuous characters hath brought it too much
" into faſhion; which, in a thoughtleſs and
" profligate age, it is no difficult matter to
" accompliſh. But when men have retrieved
" the powers of ſerious reflection, they will
" find it a frightful phantom; and the mind
" will return gladly and eagerly to it's old
" endearments. One thing we certainly
" know; the faſhion of ſceptical and meta-
" phyſical ſyſtems paſſeth away. Thoſe un-
" natural productions, the vile effuſion of a
" hard and ſtupid heart, that miſtakes it's
" own reſtleſſneſs for the activity of genius,
" and it's own captiouſneſs for ſagacity of
" underſtanding, may, like other monſters,
" pleaſe awhile by their ſingularity; but the
" charm is ſoon over; and the ſucceeding
" age will be aſtoniſhed to hear, that their
" fore-fathers were deluded, or amuſed, with
" ſuch fooleries."

You,

You, Sir, have read the preceding paragraph before; but this Letter may come into the hands of many, who have not. It is the alarum bell to the admirers of Mr. HUME; and ſhould be rung in their ears, till ſucceeded by the laſt trumpet.

And now, Sir, will you give me leave to aſk you a few queſtions? Why all this hurry and buſtle, this eagerneſs to gratify the pretended "impatience of the Public*," and ſatisfy it, that our philoſopher lived and died perfectly compoſed and eaſy? Was there, then, any ſuſpicion, in SCOTLAND, that he might not, at times, be quite ſo compoſed and eaſy as he ſhould have been? Was there any particular BOOK ever written againſt him, that ſhook his ſyſtem to pieces about his ears, and reduced it to a heap of ruins, the ſucceſs and eclat of which might be ſuppoſed to have hurt his mind, and to have affected his health? Was there any AUTHOR, whoſe *name* his friends never dared to mention before him, and warned all ſtrangers, that were introduced

* Preface to LIFE, &c.

to him, againſt doing it, becauſe he never failed, when by any accident it was done, to fly out into a tranſport of paſſion and ſwearing*? Was it deemed neceſſary, or expedient, on this account, that he ſhould repreſent himſelf, and that you ſhould repreſent him, to have been perfectly ſecure of the growth and increaſe of his philoſophic reputation, as if no book had been written, which had impaired it; it having been judged much eaſier to diſſemble the fall of DAGON, than to

* "I was a man of mild diſpoſitions, of command of "temper, little ſuſceptible of enmity, and of great mo- "deration in all my paſſions. Even my love of literary "fame, my ruling paſſion, never ſoured my temper." LIFE, p. 32. Yet even by what is ſaid of the Reverends and Right Reverends—Biſhop WARBURTON, Biſhop HURD, the *Zealots* (that is, the *Chriſtians*) and of the reſolution once taken to "change his name and "ſettle in France," becauſe his writings did not meet with ſufficient encouragement—by theſe circumſtances, I ſay, there ſeems to have been ſomething of the *irritable* in his conſtitution. But theſe are trifles. My quarry lies not in this way, at preſent. I fly at nobler game. The atrocious wickedneſs of diffuſing atheiſm through the land, is a ſubject which concerns every body.

ſet

ſet him upon his ſtumps again? I am a *South* Briton, and, conſequently, not acquainted with what paſſes ſo far in the oppoſite quarter. You, Sir, can inform us how theſe things are; and likewiſe, when the great work of *benevolence* and *charity*, of *wiſdom* and *virtue*, ſhall be crowned by the publication of a treatiſe deſigned to prove the SOUL'S MORTALITY, and another, to juſtify and recommend SELF MURDER; for which, without doubt, the preſent and every future age will bleſs the name of the *gentle* and *amiable* author.

Upon the whole, Doctor, your meaning is good; but I think you will not ſucceed, this time. You would perſuade us, by the example of DAVID HUME, Eſq; that atheiſm is the only cordial for low ſpirits, and the proper antidote againſt the fear of death. But, ſurely, he who can reflect, with complacency, on a friend thus miſemploying his talents in his life, and then amuſing himſelf with LUCIAN, WHIST, and CHARON, at his death, may ſmile over BABYLON in ruins; eſteem the earthquake, which deſtroyed LISBON, an agreeable occurrence; and congratulate the hardened

PHARAOH, on his overthrow in the Red ſea. Drollery, in ſuch circumſtances, is neither more nor leſs than

> Moody Madneſs, laughing wild,
> Amid ſevereſt woe.

Would we know the baneful and peſtilential influences of falſe philoſophy on the human heart? We need only contemplate them in this moſt deplorable inſtance of Mr. HUME.

Theſe ſayings, Sir, may appear harſh; but they are ſalutary. And if departed ſpirits have any knowledge of what is paſſing upon earth, that perſon will be regarded by your friend as rendering him the trueſt ſervices, who, by energy of expreſſion, and warmth of exhortation, ſhall moſt contribute to prevent his writings from producing thoſe effects upon mankind, which he no longer wiſhes they ſhould produce. Let no man deceive himſelf, or be deceived by others. It is the voice of eternal TRUTH, which crieth aloud, and ſaith to you, Sir, and to me, and to all the world—*He that believeth on the Son hath everlaſting life; and he that believeth not the Son,*

ſhall not ſee life; but the wrath of God abideth on him *.

By way of contraſt to the behaviour of Mr. HUME, at the cloſe of a life, paſſed *without* GOD *in the world*, permit me, Sir, to lay before yourſelf, and the Public, the laſt ſentiments of the truly learned, judicious, and admirable HOOKER, who had ſpent *his* days in the ſervice of his Maker and Redeemer.

After this manner, therefore, ſpake the author of the *Eccleſiaſtical Polity*, immediately before he expired—

"I have lived to ſee, that this world is "made up of perturbations; and I have been "long preparing to leave it, and gathering "comfort for the dreadful hour of making "my account with GOD, which I now appre-"hend to be near. And though I have, by "his grace, loved him in my youth, and feared "him in mine age, and laboured to have a "conſcience void of offence, towards him, "and towards all men; yet, if thou, Lord, "ſhouldeſt be extreme to mark what I have "done amiſs, who can abide it? And there-

* JOHN iii. 36.

"fore,

" fore, where I have failed, Lord, ſhew mercy
" to me; for I plead not my righteouſneſs,
" but the forgiveneſs of my unrighteouſneſs,
" through His merits, who died to purchaſe
" pardon for penitent ſinners. And ſince I
" owe thee a death, Lord, let it not be terri-
" ble, and then take thine own time; I ſubmit
" to it. Let not mine, O Lord, but thy will
" be done!—GOD hath heard my daily peti-
" tions; for I am at peace with all men, and
" he is at peace with me. From ſuch bleſſed
" aſſurance I feel that inward joy, which this
" world can neither give, nor take from me.
" My conſcience beareth me this witneſs;
" and this witneſs makes the thoughts of
" death joyful. I could wiſh to live, to do
" the church more ſervice; but cannot hope
" it; for my days are paſt, as a ſhadow that
" returns not."

His worthy Biographer adds—" More he
" would have ſpoken, but his ſpirits failed
" him; and, after a ſhort conflict between
" nature and death, a quiet ſigh put a period
" to his laſt breath, and ſo, he fell aſleep——
" And now he ſeems to reſt like Lazarus in

" Abraham's boſom. Let me here draw his
" curtain, till, with the moſt glorious com-
" pany of the Patriarchs and Apoſtles, and
" the moſt noble army of Martyrs and Con-
" feſſors, this moſt learned, moſt humble,
" moſt holy man ſhall alſo awake to receive
" an eternal tranquillity, and with it a greater
" degree of glory, than common Chriſtians
" ſhall be made partakers of."

Doctor SMITH, when the hour of his departure hence ſhall arrive, will copy the example of the BELIEVER, or the INFIDEL, as it liketh him beſt. I muſt freely own, I have no opinion of that reader's *head*, or *heart*, who will not exclaim, as I find myſelf obliged to do—

Let ME *die the death of the Righteous, and let* MY *laſt end be like his!*

I am, Sir,

Your very ſincere

Well-wiſher, and

Humble Servant,

One of the People called CHRISTIANS.

POST-

POSTSCRIPT.

AS it is poſſible, Sir, nay probable, that this little tract, becauſe it is a little one, may be peruſed by many, who have not leiſure or inclination to go through large volumes, and yet wiſh to know what Mr. HUME's philoſophical ſyſtem is; I ſhall here ſubjoin a ſhort, but comprehenſive ſummary of the doctrines which compoſe it, drawn up, ſome few years ago, by a learned gentleman, for his amuſement, with proper references to thoſe parts of our philoſopher's works, where ſuch doctrines were to be found. And though I never heard, the compiler had the thanks of Mr. HUME for ſo doing, yet neither could I ever find, that he or his friends diſputed the fidelity and accuracy with which it was done *.

* See Dr. BEATTIE's Eſſay on Truth, Part II. Ch. I. Sect. I. and Part III. Ch. II.

A Summary of Mr. Hume's Doctrines, metaphysical and moral.

OF THE SOUL.

That the ſoul of man is not the ſame this moment, that it was the laſt; that we know not what it is; that it is not one, but many things; and that it is nothing at all.

That in this ſoul is the agency of all the cauſes that operate throughout the ſenſible creation; and yet that in this ſoul there is neither power nor agency, nor any idea of either.

That matter and motion may often be regarded as the cauſe of thought.

OF THE UNIVERSE.

That the external world does not exiſt, or at leaſt, that it's exiſtence may reaſonably be doubted.

That the univerſe exiſts in the mind, and that the mind does not exiſt.

That the univerſe is nothing but a heap of perceptions, without a ſubſtance.

That though a man could bring himſelf to believe, yea, and have reaſon to believe, that

every thing in the univerſe proceeds from ſome cauſe; yet it would be unreaſonable for him to believe, that the univerſe itſelf proceeds from a cauſe.

OF HUMAN KNOWLEDGE.

That the perfection of human knowledge is to doubt.

That we ought to doubt of every thing, yea, of our doubts themſelves, and therefore, the utmoſt that philoſophy can do, is to give us a doubtful ſolution of doubtful doubts *.

That the human underſtanding, acting alone, does entirely ſubvert itſelf, and prove by argument, that by argument nothing can be proved.

That man, in all his perceptions, actions, and volitions, is a mere paſſive machine, and has no ſeparate exiſtence of his own, being entirely made up of other things, of the exiſt-

* The fourth ſection of Mr. HUME's *Eſſays on the Human Underſtanding*, is called *Sceptical doubts concerning the operations of the human underſtanding*; and the fifth ſection bears this title, *Sceptical Solution of thoſe doubts.*

ence

ence of which he is by no means certain; and yet, that the nature of all things depends ſo much upon man, that two and two could not be equal to four, nor fire produce heat, nor the ſun light, without an act of the human underſtanding.

OF GOD.

That it is unreaſonable to believe God to be infinitely wiſe and good, while there is any evil or diſorder in the univerſe.

That we have no good reaſon to think the univerſe proceeds from a cauſe.

That as the exiſtence of the external world is queſtionable, we are at a loſs to find arguments by which we may prove the exiſtence of the Supreme Being, or any of his attributes.

That when we ſpeak of Power, as an attribute of any being, God himſelf not excepted, we uſe words without meaning.

That we can form no idea of power, nor of any being endued with power, *much leſs* of one endued with infinite power; and that we can

can never have reaſon to believe, that any object, or quality of any object exiſts, of which we can form an idea *.

OF THE MORALITY OF HUMAN ACTIONS.

That every human action is neceſſary, and could not have been different from what it is.

That moral, intellectual, and corporeal virtues are nearly of the ſame kind—In other words, that to want honeſty, and to want underſtanding, and to want a leg, are equally the objects of moral diſapprobation.

That adultery muſt be practiſed, if men would obtain all the advantages of life; that, if generally practiſed, it would in time ceaſe to be ſcandalous; and that, if practiſed ſecretly and frequently, it would by degrees come to be thought no crime at all.

Laſtly, as the ſoul of man, according to Mr. HUME, becomes every moment a diffe-

* The poor prodigal *Gentile*, in the parable, was hardly reduced to feed upon ſuch HUSKS as theſe. How good and how joyful a thing muſt it be, for one, that has been ſo reduced, to return to the houſe of his heavenly Father, where *there is bread enough and to ſpare*—to *know the only true* GOD, *and* JESUS CHRIST, *whom he hath ſent!*

rent

rent being, the conſequence muſt be, that the crimes committed by him at one time, cannot be imputable to him at another *.

I believe, Doctor SMITH, the reader is now fully prepared to enter into the ſpirit of your concluding ſentence, which therefore ſhall be mine.

" I have always conſidered Mr. HUME, " both in his life-time, and ſince his death, as " approaching as nearly to the idea of A PER- " FECTLY WISE AND VIRTUOUS MAN, as per- " haps the nature of human frailty will " permit."

* " My *Enquiry concerning the Principles of Morals* is of " all my writings, hiſtorical, philoſophical, or literary, " incomparably the BEST." LIFE, p. 16.

THE END.

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STATED.

ADVERTISEMENT.

THIS little Tract may be of general Uſe, but was drawn up principally for the Benefit of ſuch, as cannot read; who are really great Objects of Compaſſion; and it may therefore be reaſonably expected, that their Relations, and others, who can read, ſhould ſupply this Defect in their Education by reading it to them in ſmall Portions, and at proper Seaſons, (eſpecially on the Sabbath) that they may not be ignorant of thoſe Things, which it highly concerns them to know; and it is to be hoped, that it will by the Grace of God be ſo deeply impreſſed on their Hearts, as to produce "the peaceable Fruit of Righteouſneſs;" that they may glorify God by their Chriſtian Profeſſion, and Practice! And, that theſe important Purpoſes may be anſwered, they are exhorted to pray for the divine Bleſſing on what is here earneſtly recommended to their conſtant Attention.

BRISTOL, *April* 15, 1778.

N. B. There will be no occaſion to take any Notice to ſuch as *cannot read*, of the Texts, which are put *as Notes* at the Bottom, till they are thoroughly acquainted with the *Aſſertions*, which ſuch Texts are intended to *prove*: And *then* theſe may be read to them, as *Confirmations from Scripture* of what they are required to believe, and practiſe.

THE PLAN OF SALVATION,

As contained in the

GOSPEL COVENANT.

The Design of it.

1. TO exalt the SAVIOUR,
2. To humble the Sinner,
3. To promote Holiness.

See 1 John iv. 10.——Luke xvii. 10.——Heb. xii. 14.

The Blessings promis'd.

1. Pardon of Sin,
2. Assistance of the Spirit,
3. Eternal Glory.

The Terms requir'd.

1. Repentance,
2. Faith,
3. Renew'd Obedience.

See Luke xiii. 3.——Heb. xi. 6.——Heb. v. 9.

The true Nature of Repentance.

It is a real and total *Change* of Heart, and Life; and consists in

1. Sorrow for Sin,
2. Confessing it,
3. Forsaking it,
4. Perseverance in Well-doing.

See Matt. x. 22.—Rev. iii. 10.

The principal Means of Grace.

1. Secret and Family Prayer,
2. Self Examination,
3. Reading the Scriptures,
4. Meditation,
5. Public Worship, and receiving the Sacrament,
6. Religious Conversation *.

See Prov. xv. 7.——Malach. iii. 16.——1 Thess. v. 11.

On the *regular* and *constant* Use of these *Means* of *Grace* according to the Gospel Covenant is *founded* the Hope of Glory.

The *Body* (given us by God) is to be *preserv'd* by the due Use of wholesome Food.

The *Soul* (redeem'd by Christ) is to be *nourish'd* by the due Use of the *Means of Grace*, which are the proper Food of Souls.

Without the continual Use of *suitable* Food *both* must perish.

* See Dr. Lucas's very useful little Tract on the *Influence* of religious Conversation with the *Regulation* of it.

THE

Moſt important TRUTHS, &c.

DOCTRINES, *or* TRUTHS *to be believed.*

1. YOU are to *believe*, that there is a God infinitely great and glorious; (*a*)—that he is a *Spirit*, who fills Heaven and Earth; (*b*)—that he created you; (*c*)—that he preſerves you; (*d*)—that he provides for you daily; (*e*)—that he ſees *you* every where, tho' you cannot ſee *Him*; (*f*)—that he remembers all

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TEXTS.

1. (*a*) The Heavens declare the *Glory* of God: And the Firmament ſheweth his handy Work. Pſ. xix. 1. Thou, *even* thou art Lord *alone*, thou haſt made Heaven, the Heaven of Heavens with all their Hoſt, the Earth, and all *Things*, that *are* therein, the Seas, and all that *is* therein, and thou *preſerveſt* them all, and the Hoſt of Heaven worſhippeth thee. Neh. ix. 6.—(*b*) God is a *Spirit*. John iv. 24. Can any hide himſelf in ſecret Places, that I ſhall not ſee him? ſaith the Lord: Do not I fill Heaven and Earth? ſaith the Lord. Jer. xxiii. 24.—(*c*) The Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life; and Man became a living Soul. Gen. ii. 7.—(*d*) Thou *preſerveſt* Man and Beaſt. Pſ. xxxvi. 6.—(*e*) Give us this Day our daily Bread. Mat. vi. 11.—(*f*) Whither ſhall I go from thy Spirit, or whither ſhall I flee

all your Behaviour; (*g*)—and that he is holy and juſt as well as good. (*h*)

2. You are to *believe* in Jeſus Chriſt; (*i*)—that he is the Son of God; (*k*)—that by a *Generation* which none can declare, He is the only-begotten Son of God: "*Who ſhall declare his Generation?*" Iſai. liii. 8; and that by an *Union*, which can neither be explained, nor conceived, He is one with the Father, "*the Brightneſs of his Glory, and the expreſs* "*Image of his Perſon.*" Heb. i. 3.—that He came down from Heaven; (*l*)—that He was made in the Likeneſs of Man; (*m*)—that He was a Teacher ſent from God; (*n*)—that He lived a Life of perfect Holineſs; (*o*)—that He ſuffered Death on the Croſs, that he might

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TEXTS.

from thy Preſence? Pſ. cxxxix. 7. God dwelleth in the Light, which no Man can approach unto, whom no Man *hath* ſeen, nor *can* ſee. 1 Tim. vi. 16.—(*g*) A Book of *Remembrance* was written before the Lord for them, that *feared* Him, and thought upon his Name. Mal. iii. 16.—(*h*) *Juſt*, and *true* are thy Ways, thou King of Saints. Who ſhall not fear Thee, O Lord, and *glorify* thy Name? For thou only art holy. Rev. xv. 3, 4. The Lord is *good*. Pſ. c. 5.

2. (*i*) This is his Commandment, that we ſhould *believe* on the Name of his Son Jeſus Chriſt. 1 John iii. 23.—(*k*) Simon Peter anſwered and ſaid, Thou art Chriſt, the *Son* of the living God. Mat. xvi. 16.—(*l*) I came down from Heaven, not to do my own Will, but the Will of *Him*, who ſent me. John vi. 38.—(*m*) See Phil. ii. 7.—(*n*) Thou art a Teacher come from God. John iii. 2.—(*o*) He did no Sin, neither was Guile found

might make an *Atonement* for Sin, and *reconcile* Sinners to God; (*p*)—that now Chriſt lives in Heaven, pleading for *Mercy* for all *penitent* Sinners; (*q*)—that all your *Hope* of Salvation muſt be placed in *Him* (*r*)—and that He is the *Author* of it to *all*, who *obey* Him. (*s*)

3. You are to *believe* in the Holy Spirit; (*t*)—You are not to grieve Him by any Sin; (*u*)—You are to believe, that you may be made holy and fit for Heaven by *his* Influences on your Heart, if you ſincerely ſeek them; (*w*)—that you may not be deceived, conſider

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TEXTS.

found in his Mouth. 1 Pet. ii. 22.—(*p*) We were reconciled to God by the Death of his Son, Rom. v. 10. He gave himſelf for us, that he might redeem us from all Iniquity. Titus ii. 14.—(*q*) Seeing that we have a great High-Prieſt, who is paſſed *into the Heavens*, Jeſus the Son of God, let us hold faſt our Profeſſion: for we have not an High-Prieſt, who cannot be touched with the Feeling of our Infirmities. Heb. iv. 14, 15. He is able alſo to ſave them to the uttermoſt, who come to God by *Him*, ſeeing He *ever liveth* to make Interceſſion for them. Heb. vii. 29.—(*r*) In Hope of eternal Life, which God who cannot lie, has promiſed. Titus i. 2.—(*s*) He became the Author of eternal Salvation, unto all them that *obey* Him. Heb. v. 9.

(*t*) I will pray the Father, and he will give you another *Comforter*, that He may abide with you for ever; Even the *Spirit of Truth*. John xiv. 16, 17. If your heavenly Father ſhall give the *holy Spirit* to them that aſk it. Luke xi. 13.—(*u*) Grieve not the Holy Spirit of God. Epheſ. iv. 30.—(*w*) Such were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord

conſider well the *Fruits of the Spirit, which are Love, Joy, Peace, Long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance.* Gal. v. 22, 23. See Epheſ. v. 9.

4. You are to *believe*, that you are an *immortal* Creature, and muſt be happy or miſerable *for ever*; (*x*)—that you are a *ſinful* Creature, expoſed to the righteous Judgment of God for your Sins; (*y*) that you muſt repent, be converted, and become ſincerely holy, or you will die in your Sins. (*z*)

5. You are to *believe*, that God will accept all ſincere Penitents; (*a*)—will *love* you, if you *obey* him; (*b*)—and that he will

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TEXTS.

Jeſus, and by the *Spirit of our God.* 1 Cor. vi. 11. As many as are led by the *Spirit of God*, are the Sons of God. Rom. viii. 14.

4. (*x*) Then ſhall the *Duſt* return to the Earth, as it was, and the *Spirit* ſhall return unto God, who gave it. Eccleſ. xii. 7. Know thou, that God will bring thee into Judgment. Eccleſ. xi. 9.—(*y*) Every Mouth ſhall be ſtopped, and all the World become *guilty* before God. Rom. iii. 19.—(*z*) Repent ye, and be converted, that your Sins may be blotted out, when the Times of Refreſhing ſhall come from the Preſence of the Lord. Acts iii. 19. Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord. Heb. xii. 14.

5. (*a*) Chriſt came not to call the righteous, but Sinners to *Repentance.* Luke v. 32.—(*b*) I love them (ſaith God) that love *me.* Prov. viii. 17. If a Man *love* me, he will *keep my Commandments*, and my

will be *angry* with you, if you diſobey Him. (*c*)

6. You are to *believe* that there is *another* State and World after *this*—that the *Soul* does not die with the Body; (*d*)—that God will raiſe the Body at laſt; (*e*)—that there is a Day of Judgment; (*f*)—that the *good* ſhall go into *Heaven*, a Place of Happineſs, and the *wicked* ſhall go into *Hell*, a Place of Miſery; (*g*)—that your Body and Soul will be joined together *at that Day*, and dwell *for ever* in one or other of theſe States, according to your Behaviour in *this* Life.

PRECEPTS, or Things to be practiſed.

1. *Duties to God.*—You are to worſhip God in Spirit and in Truth. (*h*)—You are *daily*

TEXTS.

Father will love him, and *we* will *come* unto Him. John xiv. 23. Obey my Voice, and do according to all, which I command you: So ſhall ye be *my* People: and I will be *your* God. Jer. xi. 4.—(*c*) God is *angry* with the wicked every Day. Pſ. vii. 11.

6. (*d*) "But they are not able to kill the *Soul*." Mat. x. 28.—(*e*) The Trumpet ſhall ſound, and the Dead ſhall be raiſed. 1 Cor. xv. 52.—(*f*) We muſt all appear before the *Judgment Seat* of Chriſt, that every one may receive the Things done in his Body, according to that He hath done, whether it be good or bad, 2 Cor. v. 10—(*g*) The wicked ſhall go away into everlaſting Puniſhment; but the righteous into Life eternal. Mat. xx. 46.

1. (*h*) God is a Spirit; and they that worſhip Him, muſt worſhip him in Spirit and in Truth. John iv. 24.

daily to pray to Him *in ſecret* for what you want. (*i*)—[See a *ſhort* Form of Prayer at the End of this little Tract.]—You are to *praiſe* God, and give Him *Thanks* for his *Mercies*; (*k*) ſuch as your Health, Food, Raiment and Friends, eſpecially the Bible, and divine Ordinances.—You are to love Him; (*l*)—to fear Him; (*m*)—to obey Him; —(*n*) to truſt in Him; (*o*)—to be patient, and ſubmiſſive to his Will. (*p*)

2. *Duties to Chriſt.*—You are to exerciſe *Faith* in Him, (*q*) as the Saviour of the World the

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TEXTS.

—(*i*) When thou prayeſt enter into thy Cloſet; and, when thou haſt ſhut the Door, pray to thy Father, which is *in ſecret*; and thy Father, which ſeeth *in ſecret*, ſhall reward thee openly. Mat. xi. 6.—(*k*) *Praiſing*, and giving *Thanks* to the Lord, becauſe He is good, for his *Mercy* endureth for ever. Ezra iii. 11.—(*l*) Thou ſhalt *love* the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind. Matt. xxii. 37.—(*m*) Thou ſhalt *fear* the Lord thy God. Deut. vi. 12. The Fear of the Lord is the Beginning of Wiſdom. Prov. ix. 10.—(*n*) Thou ſhalt diligently hearken to the Voice of the Lord thy God, and do *that*, which is right in his Sight, and keep all his Statutes. Exod. xv. 26. Chriſt will be revealed from Heaven, to take Vengeance on them, who *obey not* the Goſpel. 2 Theſſ. i. 8.—(*o*) Truſt in the Lord with all thine Heart: In all thy Ways acknowledge Him. Prov. iii. 5.—(*p*) Thy will be done. Mat. vi. 10. In Patience poſſeſs ye your Souls. Luke xxi. 19.

2. (*q*) I live by the *Faith* of the Son of God. Gal. ii. 20.—Who came into the World to *ſave* Sinners. 1 Tim. i. 15.—This is Chriſt the *Saviour* of the World. John

the great Mediator, (*r*) " *the King of Kings*, " *and Lord of Lords.* Rev. xvii. 14. *to* " *whom all Power is given in Heaven, and* " *in Earth.*" Mat. xxviii. 18. You are to reverence Him, as a divine Teacher; (*s*)—You are to love Him; (*t*)—truſt in Him; (*u*)—and to rejoice in Him as your *atoning* Sacrifice; (*w*)—to obey him; (*x*)—and to imitate his *Example*;—(*y*) " *The ſame Mind* " *ſhould be in* you, *which was in* Chriſt Jeſus."

3. *Duties*

TEXTS.

John iv. 42.—(*r*) There is one God, and one Mediator between God and Men. 1 Tim. ii. 5.—(*s*) We know, that thou art a Teacher ſent from God. John iii. 2.—God ſent his Son to bleſs us. Acts iii. 26.—(*t*) The Love of Chriſt conſtraineth us, 2 Cor. v. 14—(*u*) Bleſſed are all they, that put their *Truſt* in Him. Pſ. ii. 12.—(*w*) We joy in God through our Lord Jeſus Chriſt, by whom we have now received the *Atonement*. Rom. v. 11.—(*x*) He is the Author of eternal Salvation to all them that obey Him. Heb. v. 9.—(*y*) He left us an Example that we ſhould follow his Steps. 1 Pet. ii. 21. This *Example* of Chriſt ſhould be imitated, eſpecially in the following Particulars: His early Piety, Luke ii. 46. His Obedience to his *Parents*, Luke ii. 51.—His unwearied *Zeal* to do Good. Acts x. 38.—His Humility and Lowlineſs of Mind. Mat. xi. 29.—His Contentment in a low Condition. Luke ix. 78. and his eminent Self-Denial.—He ſubmitted to the mean Occupation of a Carpenter, to provide for Himſelf, and the Family, to which He was related, Mark vi. 3.—His frequent and ſerious Performance of the Duty of private Prayer. Mark i. 35. Luke vi. 12. and of Thankſgiving. Mat. xi. 25. John xi. 41.—His Patience under Sufferings and Reproaches, 1 Pet. ii. 23. and his Readineſs to forgive Injuries. Luke xxiii. 34.—His Laying to Heart the *Sins*, as well as the *Sufferings of others*. Mark iii. 5.—His

3. *Duties to Men.*—You are to ſpeak Truth always; (*a*)—to be diligent in your proper Buſineſs; (*b*)—doing Juſtice; (*c*)—and ſhewing Mercy; (*d*)—to be honeſt, (*e*)—friendly, and kind to all; (*f*)—You are to *obey* your Rulers; (*g*)—Parents; (*h*)—Maſters, (*i*)—and other Superiors, in all their *lawful* Commands.

4. *Duties to your Families.*—You are to provide, and lay up for your Families; (*k*)—to

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TEXTS.

Zeal for the *public Worſhip* of God, and Attendance on it. John ii. 17.—His cheerful Submiſſion to his heavenly Father's Will. Mat. xxvi. 39. His Love and Practice of Holineſs, and Obedience both in Heart, and Life. Luke iv. 34.

3 (*a*) Putting away *Lying*, ſpeak every Man *Truth* with his Neighbour. Epheſ. iv. 24.—(*b*) Let him *labour*, working with his own Hands. 1 Cor. iv. 12.—Working with his Hands the Thing that is *good*. Epheſ. iv. 28. Six Days ſhall ye labour. Exod. xx. 9.—(*c*) Render to all their Due. Rom. xiii. 7.—(*d*) Shew *Mercy* with Cheerfulneſs. Rom. xii. 8.—(*e*) Ye ſhould do that, which is honeſt. 2 Cor. xiii. 7.—(*f*) Be kind one to another, tender-hearted. Epheſ. iv. 32.—(*g*) Honour the King. 1 Pet. ii. 17. Obey them that have the Rule over you, and ſubmit yourſelves. Heb. xiii. 17.—(*h*) Honour thy Father and thy Mother. Exod. xx. 12. Ye ſhall fear every Man his Mother, and his Father. Lev. xix. 3. My Son, hear the Inſtruction of thy Father, and forſake not the Law of thy Mother. Prov. i. 8. Solomon roſe up to meet his Mother, and bowed himſelf unto her, and ſet her on his right Hand. 1 Kings ii. 19. Jeſus was ſubject to his Parents. Luke ii. 51.—(*i*) Servants obey in all Things your *Maſters*. Epheſ. vi. 5.

4. (*k*) If any provide not for his own, and eſpecially for his own Houſe, he hath denied the Faith, and is worſe

to take Care of your Childrens *Bodies*, to render them healthful, and breed them up ſo, as to ſupport themſelves—and have a Regard to their *Souls*; (*l*)—to pray *for* them and *with* them daily; (*m*)—and to have them *taught* to read and pray, and to be catechized, and inſtructed in religious Principles. (*n*)—You are moreover to *reprove* every Thing ſinful and unbecoming in them (*o*).

5. *Duties to yourſelves.*—Set a conſtant Guard on your Paſſions; eſpecially Anger: (*p*)—And avoid all the ſinful Luſts of the Fleſh. (*q*)—Beſober, (*r*)—chaſte, (*s*)—and diligent; (*t*)—Bridle

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TEXTS.

worſe than an Infidel. 1 Tim. v. 8.—(*l*) Bring them up in the Nurture, and Admonition of the Lord. Epheſ. vi. 4.—(*m*) David prayed, O Lord, give unto Solomon, my Son, a perfect Heart to keep thy Commandments. 1 Chron. xxix. 19. In every Thing by Prayer and Suplications, with Thankſgiving, let your Requeſts be made known unto God. Phil. iv. 6.—(*n*) Theſe Things ſhall be in thine Heart, and thou ſhalt teach them diligently unto thy *Children*. Deut. vi. 6, 7.—(*o*) Chaſten thy Son while there is *Hope*; but (as *ſome* tranſlate it) be not tranſported (or in a Paſſion) to cauſe him to die. Prov. xix. 18. *But correct* Him *with Moderation, Juſtice, and Tenderneſs.* Ye Fathers provoke not [by improper Corrections] your Children to Wrath, Epheſ. vi. 4.

5. (*p*) He that is ſlow to Anger, is better than the mighty; and he that ruleth his *Spirit*, than he that taketh a City. Prov. xvi. 32.—(*q*) Abſtain from fleſhly Luſts, which *war* againſt the Soul. 1 Pet. ii. 11.—(*r*) Let us watch and be ſober. 1 Theſſ. v. 6.—(*s*) Be diſcreet, chaſte. Titus ii. 5. Whoremongers and Adulterers God will judge. Heb. xiii. 4.—(*t*) The

Bridle your Tongues, (*u*)—and ſtrive to grow wiſer, and better every Day. (*w*)

6. *You are to be baptized.*—This is to be done (if it has not been already done) with Water, *in the Name of the Father, the Son, and the Holy Ghoſt* (*x*)—This is to ſignify that you give up yourſelf to *God*, as his Servant;—that you acknowledge *Chriſt*, as your Saviour and Lord;—and that Baptiſm is a Sign (or Repreſentation) of *that* Purity of *Heart* as well as of *Life*, which you muſt endeavour to obtain by the Help of the *Holy Spirit*.—In *theſe* Views often *think* of your Baptiſm, and endeavour to *improve* it.

7. *You are to receive the Lord's Supper*—at which *Bread* and *Wine* are to be eaten and drank in Chriſtian Churches, by all the faithful Followers of Chriſt, to the End

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TEXTS.

Hand of the *diligent* maketh rich. Prov. x. 4. The Soul of the *Sluggard* deſireth, and hath Nothing, but the Soul of the *diligent* ſhall be made fat. Prov. xii. 4. Be *diligent*, that ye may be found of Him *in Peace*, 2 Pet. iii. 14.—(*u*) If any Man among you ſeem to be *religious*, and *bridleth* not his Tongue, but *deceiveth* his own Heart, this Man's Religion is vain. James i. 26.—(*w*) Let us *go on* unto Perfection. Heb. xi. 1. Grow in Grace 2 Pet. iii. 18.

6. (*x*) Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. Mat. xxviii. 19.

As

End of the World. (y)—This is to be done in Remembrance of *Him*, who died as a Sacrifice to obtain *Pardon* of Sin, the Assistance of the Holy Spirit, and eternal Life for all true Penitents. By this Ordinance they *may* cheerfully hope to attain *greater* Measures of divine Assistance, and Comfort; and by *this* their Faith may be strengthened in Christ's second Coming. It is likewise an Engagement to serve, and obey Him; and to love their Fellow-christians.

N. B. *To neglect any of the above-mentioned* Duties *to God, Christ, Men, your Family, or Self, is sinful; and God will punish you for it.*

*** This is the *Sum* and *Substance* of the Christian Religion.—*Fuller* Instruction ought to be learned from Time to Time, as the Capacity of the Learner will permit; and as he has Opportunities for it; especially by a careful and serious Attendance on *public Worship*.

In

TEXTS.

7. (y) As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, 'till He come. 1 Cor. xi. 26.

In Order to your further Inſtruction, the following *Directions* and *Helps* are added.

Directions for the Poor.—Truſt in God; (*a*)—Be induſtrious, and frugal; (*b*)—Be patient and content; (*c*)—Be watchful againſt Temptations to Envy, to Murmuring, (*d*) and to Stealing; (*e*)—Be of an obliging Temper, and be grateful; (*f*)—Take Care to get ſpiritual and eternal Riches. (*g*)

2. *Directions for the Sick.*—Settle worldly Affairs. (*h*)—Send for a Miniſter. (*i*)—Be reconciled if you have a Quarrel with any. (*k*)—Exa-

TEXTS.

1. (*a*) The Poor committeth himſelf unto Thee: Thou art the Helper of the fatherleſs. Pſ. x. 14.—(*b*) Much Food is in the Tillage of the Poor. Prov. xiii. 23. And ſhe went and came, and gleaned in the Field of Boaz, Ruth ii. 3.—(*c*) The Lord maketh poor, 1 Sam. ii. 7. In whatever State thou art, therewith be content. Phil. iv. 11.—(*d*) Fret not thyſelf, nor be envious. Pſ. xxxvii. 1.—(*e*) Leſt I be poor and ſteal. Prov. xxx. 9.—(*f*) Naomi ſaid, Bleſſed be he of the Lord, who hath not left off his Kindneſs. Ruth ii. 20.—(*g*) The Poor ſhall be rich in Faith, and Heirs of the promiſed Kingdom. James ii. 5.

2. (*b*) Set thine Houſe in Order. Iſai. xxxviii. 1.—(*i*) The Prophet came to ſick Hezekiah: He prayed and wept. Iſai. xxxviii. 1, 2, 3.—(*k*) Father, forgive them. Luke xxiii. 34.—Forbearing one another, and forgiving one another, if any Man have a Quarrel againſt any; even as Chriſt forgave *you*, ſo alſo do

—Examine Conſcience and Life. (*l*)—Pray to God and confeſs Sin. (*m*)—Exerciſe Repentance and Faith in Chriſt; (*m*)—and alſo Chriſtian Patience. (*n*)

HELPS for practiſing *your Duty.*

1. Begin and end every Day with humble and earneſt Prayer to God through the Interceſſion of Chriſt; and examine your Heart and Life every Evening, particularly by the Prayers you preſented to God in the Morning; that you may ſee whether you have endeavoured to act agreeably to the Petitions you then made.

2. Learn a few Texts of Scripture by Heart every Sunday, (eſpecially *that* or thoſe, which you hear *preached on at Church,*)—and, during the Week, *think* on them, and pay a due Regard to them in your Conduct.

3. Avoid as much as you can, *bad* Company, and all *Temptations* to Sin. [☞ If you are fond of ſtrong *Liquor*, don't go near an Ale-houſe, leſt you ſhould be tempted to go into it. If you are given to *looſe Women*,

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TEXTS.

do ye Col. iii. 13.—(*l*) Let us ſearch and try our Ways. Lam. iii. 40.—(*m*) Is any among you afflicted? let him pray. Confeſs your Faults one to another. James v. 13. 16.—(*m*) My Soul is humbled in me. Lam. iii. 20. I know in whom I have believed. 2 Tim. i. 12. —(*n*) Be patient. James v. 7.

Women, take Care not to go near the Place where you are likely to ſee any ſuch.]—Be conſtantly in the Way of your *Buſineſs* and *Duty*, which is the Way of *Safety*; and remember that excellent Rule of our *Lord*, "to do unto *others*, as you would they "ſhould do unto *you*." Mat. vii. 12.

4. Diligently attend public Worſhip, Morning and Evening, every Sunday. Get what Inſtruction you can in *private*. Be ſerious in your Behaviour. Stay *yourſelf*, and keep your *Family* (if you have any) at Home after the public Worſhip of the Day is ended;—Talk to your Family of what you have been hearing at Church. Let the *Bible*, or ſome plain *practically religious* Book, be read. Wander not about the Fields, ſetting a bad Example of Irreligion, nor make Viſits to your Neighbours, to hinder *them*, and *yourſelf* from catechizing Children, or improving themſelves, or Family in the Scriptures, and *in growing in Grace and the Knowledge of our Lord Jeſus Chriſt*. 2 Pet. iii. 18.

5. Think *often* and *ſeriouſly*, that God's Eye is always upon you; and that you are continually haſtening to Death and Judgment, to Heaven, or Hell.

6. Endeavour to the utmoſt of your Power to *do* your *Duty*; but always depend on *God* for the Aſſiſtance of his *Spirit*, and for Acceptance through his *Son*.

THOUGHTS

THOUGHTS and TEXTS proper to be applied to particular Perſons according to their *Temper* and *Character*.

I. Thoughts and Texts proper *for wilful and habitual Sinners*.

Conſider the Number, Greatneſs, and Aggravation of your Sins;—how long practiſed;—what Miſchief they have done. (*a*)—Conſider moreover againſt what *Advantages* you have ſinned. (*b*)—Think on the awful Threatenings in Scripture; (*c*)—eſpecially on the Doom of the wicked. (*d*)—Pray for Mercy, and Grace. *God be merciful to me a Sinner.*

TEXTS.

I. (*a*) They conſider not in their Hearts, that I *remember* all their Wickedneſs: Now their own Doings have beſet them about, they are before my Face. Hoſ. vii. 2.—(*b*) That Servant, which *knew* his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes. Luke xii. 47.—(*c*) We muſt all appear before the *Judgment-Seat* of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good, or bad. 2 Cor. v. 10. Behold I come quickly, ſaith the Lord, to give every Man, according as his Work ſhall be. Rev. xxii. 12.—(*d*) The wicked ſhall go away into everlaſting Puniſhment. Matt. xxv. 46. He, who being often reproved, hardeneth his Neck, ſhall ſuddenly be deſtroyed, and that without Remedy. Prov. xxix. 1.

II. Repent

Sinner, Luke xviii. 13. "*Create in me a clean Heart, O God.*" Pſ. li. 10. Examine what *Effect* your Prayers have had on you.

II. *For the careleſs, inconſiderate, and thoughtleſs.*

Pauſe, and think; eſpecially on Death and Eternity. "*Conſider your Ways.*" Hag. i. 5. "*Be ye not unwiſe, but underſtanding what the Will of the Lord is.*" Epheſ. v. 17. "*Know thou that God will bring thee into Judgment.*" Eccleſ. xi. 9. "*Be not as the Horſe and Mule without Underſtanding.*" Pſ. xxxii. 9.—Pray for divine teaching and Help. "Teach *me thy way, O Lord.*" Pſ. lxxxvi. 11. "That *which I ſee not*, teach *thou me.*" Job xxxiv. 32.—Elſe you will grow worſe and periſh for ever.—"*Jeruſalem remembered* (or conſidered) *not her* laſt End, *therefore ſhe came down wonderfully; ſhe had no Comforter.*" Lam. i. 9.

III. *For an awakened convinced Sinner.*

Be thankful that there is *Room* for Hope. "*Jeſus Chriſt came to ſave the chief of Sinners.*" 1 Tim. i. 15.—Think on the *Promiſes* to Repentance, Confeſſion, and Humiliation; (*e*)—and the *Inſtances* of their Acceptance

TEXTS.

(*e*) Repent, and be converted, that your Sins may be blotted out. Acts iii. 19. Him, that cometh to me, I will in no wiſe caſt out. John vi. 37. If we confeſs our Sins, God is faithful, and juſt to forgive

Acceptance and Efficacy: Such as the Converſion of the Perſecutor St. Paul; [See the *ninth* Chapter of Acts]—of the Jailor at Philippi; [See Acts xvi. 25 to 35.]—and of the once *profligate*, but afterwards *holy* Corinthians: [See 1 Cor. vi. 9, 10, 11.]—Break off all your Sins, and practiſe the Duties which you have neglected: eſpecially *ſecret* Prayer. "*Ceaſe to do Evil: Learn to do well.*" Iſai. i. 16, 17. But make no Delay. "*Oh! that thou hadſt known in this thy* Day *the Things which belong to thy Peace.*" Luke xix. 42. "To-day, *if you will hear his Voice, harden not your Hearts.*" Heb. iii. 7.

IV. *For the formal and confident*, [or ſelf-righteous.]

"*Certain Men* truſted, *that they were righteous, and deſpiſed others.*" The Phariſee ſaid, "*God, I thank thee, I am not as* other *Men.*" Yet he was an *Hypocrite*. Luke xviii. 9. 11. "*Shew my People their Sins; tho' they ſeek me daily, as if they did Righteouſneſs.*" Iſa. lviii. 2, 3.—"*Having the* Form *of Godlineſs without the* Power *of it.*" 2 Tim. iii. 5. "*Who can ſay he has made his Heart clean?*" Prov. xx. 9. "*If we ſay we have no Sin we deceive ourſelves, and the Truth is not in us.*" 1 John i. 8.—Many will ſay to Chriſt at the Day of Judgment, "*Have*

TEXTS.

forgive us our Sins, and to cleanſe us from *all* Unrighteouſneſs. 1 John i. 9.

we not prophesied in thy Name?" Mat. vii. 22. to whom he will reply, "*I never knew you: Depart from me. Ye are they, who* justify *yourselves before* Men." Luke xvi. 15.

V. *For the Backsliders, those, who have* left off *Prayer, public Worship, and other Means of Grace.*

"Better *not* to have known the Way of Righteousness, than *after* having known it to *turn* from it." 2 Pet. ii. 21.—"*Let us search, and try our Ways, and turn again unto the Lord.*" Lam. iii. 40.—"*Remember from whence thou art fallen, and repent, and do the first Works.*" Rev. ii. 5. Otherwise your Case will be dreadful. "*The Backslider in Heart shall be filled with his own Ways.*" Prov. xiv. 14.—Beware of Backsliding for the future: *God will speak Peace, but let us not turn again to folly.*" Ps. lxxv. 8.—"*Take with you Words, and turn to the Lord. He will heal your Backsliding.*" Hos. xiv. 2, 4.

VI. *For the sincere, consistent, and exemplary Christian.*

Be thankful to divine Grace. Remember what that great, but humble Apostle St. Paul says of himself: "*By the Grace of God I am what I am.*" 1 Cor. xv. 10.—The *same* Apostle, (that no one may be *puffed up* with Pride) asks this Question, "*Who maketh thee to differ from another? And what hast thou, that thou didst not receive? Why then dost thou glory?*" 1 Cor. iv. 7.—

Hold

Hold faſt your Integrity; (*f*)—and guard againſt Declenſions; eſpecially in ſecret Prayer. Depend on God, and often ſay, "*Hold thou me up, O Lord, and I ſhall be ſafe.*" Pſ. cxix. 117. "*Praying always.*" Eph. vi. 18. Guard againſt Sins, little Sins—againſt Neglect of Duty, or Trifling in it. "*Stand in Awe and ſin not.*" Pſ. iv. 4. "*Abſtain from all* Appearance *of Evil.*" 1 Theſſ. v. 22. Endeavour to inſtruct, convert, and edify others, "*Strengthen thy Brethren.*" Luke xxii. 32. "*Live by the faith of Chriſt.*" Gal. ii. 20.

VII. *For* true *Chriſtians, oppreſſed with Doubts, or Fears.*

Examine from whence they ariſe. "*Why art thou caſt down, O my Soul? and why art thou diſquieted within me?*" Pſ. xlii. 11. Believe the *Mercy*, and *Promiſes* of God. (*g*) —Chriſt commanded, that "*Repentance and Forgiveneſs of Sins* ſhould be preached in *his* Name among *all Nations, beginning at Jeruſalem.*" Luke xxiv. 47. as *they* were the *greateſt* Sinners, and moſt wanted the Offers of

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TEXTS.

VI. (*f*) "Till I *die*, I will not remove my *Integrity* from me. Job xxvii. 5. Though He *ſlay* me, yet will I *truſt* in Him." Job xiii. 15.

VII. (*g*) Thus ſaith the high and lofty One, who inhabiteth Eternity, I dwell with him who is of a *contrite*

of Pardon on their Repentance. Our Lord has likewiſe declared, "*Him that cometh to me, I will in no wiſe caſt out.*" John vi. 37. "*The Blood of Chriſt cleanſeth* real Penitents *from* all *Sin.*" 1 John i. 7.—It is the Caſe of many *true* Chriſtians to have *Doubts* and *Fears*; (*h*)—*Wait* on God for Comfort: (*i*) —But *wait* on Him in the Way of Duty, and with Perſeverance.

VIII. *For ſuch as are under Melancholy, Dejection of Mind, or Deſpair.*

You are to examine the *true* Cauſe of this.—Is it from any grievous Sin *formerly* committed? or from any Anxiety about your *preſent* State; or only an imaginary Danger? You may not *at preſent* be a proper Judge in your own Caſe. Do not *impute* to the Agency of Satan what may be owing to the Diſorder

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TEXTS.

contrite and *humble* Spirit, to revive the Spirit of the *humble*, and to revive the Heart of the contrite ones. Iſai. lvii. 15.—(*h*) The Pſalmiſt had his *Doubts* and *Fears*, when he thus expoſtulates with himſelf, "Is the Lord's *Mercy* clean gone for ever? Doth his *Promiſe* fail for evermore? Hath God *forgotten* to be gracious? Hath he in Anger *ſhut up* his tender Mercies?—Then, ſaid he, this is my *Infirmity*: But I will remember the Years of the Right Hand of the Moſt High." Pſ. lxxvii. 8, 9, 10.—(*i*) *Wait* on the Lord: Be of good Courage; and He ſhall ſtrengthen thine Heart: Wait, I ſay, on the Lord. Pſ. xxvii. 14. "Acquaint thyſelf with God, and be at Peace." Job xxii. 21. Bleſſed are they that *mourn*, for they ſhall be *comforted*. Mat. v. 4.

VIII. He

der of your *Body*, or Weakneſs of your *Mind*. Conſult ſome faithful Miniſter, or Chriſtian Friend. Put your Truſt in *God*. (*k*) —Take Comfort likewiſe in the Riches of his Mercy; (*l*)—in the Merits of Chriſt's Blood (*m*)—in the Promiſe to Penitents; [See Acts iii. 19.] and in the Inſtances of the *greateſt* Sinners, as King Manaſſeh, [See 2 Chron. xxxiii. 12, 13.] St. Paul, and many others recorded in Scripture, who have obtained Mercy.—Above all, never leave off *Chriſtian Ordinances*, as publick Worſhip; eſpecially omit not *ſecret Prayer*. James v. 13. Plead this Promiſe with God, "*Call upon me in the Day of Trouble: I will deliver thee, and thou ſhalt glorify me.*" Pſ. l. 15.—You may be as blameable in thinking *too ill* of yourſelf, as in thinking *too well*.—You ſhould for the Honour of God, the Credit of Religion, and your own Comfort, ſtrive againſt this *groundleſs* Deſpair. Remember that

God's

TEXTS.

VIII. (*k*) He will not be afraid of any evil Tidings, for his Heart *ſtandeth faſt, and believeth* in the Lord: Or (as it is in the *Bible* Tranſlation of the Pſalms) his Heart *is fixed, truſting* in the Lord. Pſ. cxii. 7.—(*l*) That in the Ages to come He might ſhew the exceeding *Riches of his Grace* in his Kindneſs towards us through Chriſt Jeſus. Epheſ. ii. 7. —(*m*) If we walk in the Light, as God is in the Light, we have Fellowſhip one with another, and the Blood of Jeſus Chriſt cleanſeth us from *all* Sin. 1 John i. 7.

God's Regard to you does not *change* with the Frame of *your Mind* at any *particular* Time; if the *general* and *prevailing* Diſpoſition of it be *right*. *Meditate* frequently on the Compaſſion of our Lord Jeſus Chriſt, "*A bruiſed Reed ſhall he not break; and ſmoaking Flax ſhall he not quench.* Mat. xii. 20. *He came to preach good Tidings unto the* meek, *to bind up the* broken-hearted." Iſa. lxi. 1. Remember likewiſe for your Comfort this general Declaration of St. Peter, "*The Lord is long ſuffering to us ward, not willing that* any *ſhould periſh, but that* all *ſhould come to Repentance.*" 2 Pet. iii. 9.

N. B. It may be ſaid, that there are *only a few* THOUGHTS and TEXTS, mentioned to be apply'd to *each* of theſe Characters: But the Nature and Compaſs of this little Tract would not admit of *more*; nor would it have been conſiſtent with ſuch a *Deſign*, as *this*, to have added *more*; which was merely to ſuggeſt ſome *leading* Thoughts to *poor* and *ignorant* Perſons; by which they might benefit themſelves, their Families, and Neighbours in the *lower* Rank of Life.—*Farther* Inſtruction, according to their Capacity and Inclination, may be obtained by *other* Means.

A Man may as well live *without Breath* as a Chriſtian *without Prayer*. This is the *Foundation* Duty, and all *other* Duties in a great Meaſure *depend* on it. That you may

may not therefore be without *Aſſiſtance* in ſo eſſential a Point, learn ſome *ſhort* Prayer, properly ſuited to your Station. Such an one is here compoſed for you: Or you may uſe one of the Collects out of the Common Prayer Book, as the Collect for the ſecond Sunday after Eaſter, or the firſt, ſeventh, twelfth, or eighteenth Sunday after Trinity, or that for Aſh-Wedneſday (or ſuch others as may beſt ſuit your Diſpoſition, or the Neceſſities of your Caſe) adding to *either* of theſe Collects what relates to the Morning or Evening, as inſerted between Hooks [thus] in the following *ſhort* Prayer. Add likewiſe the Lord's Prayer, and St. Paul's Benediction; with which our Church Service concludes.

Let ſome Chriſtian Friend teach theſe Prayers to thoſe, who cannot read them. Or they may *pray* to God in their own Words, (for God regardeth the *Heart*, and not merely the outward Expreſſion of its Sentiments) that, thro' Jeſus Chriſt the Mediator, He would pardon their Sins; that He would help them by his *Grace* to love, and ſerve Him faithfully for the Time to come; and that he would beſtow on them all neceſſary Bleſſings for this World, and bring them ſafe at laſt to his heavenly Kingdom.

A ſhort

A ſhort PRAYER *to be learned by Heart, and uſed daily in the Morning, at Noon, or in the Evening.*

O Lord God, thou knoweſt my Heart, and ſeeſt all my Ways; and thou art *able*, and *willing* to ſupply all my Wants. Thou haſt been *kind*, and *good* to me all my Days; eſpecially in giving me many *religious* Advantages. But I have lived too forgetful of *Thee*, and diſobedient to thy *Commands*. Graciouſly forgive all my *Sins*, thro' thy Son Jeſus Chriſt; and enlighten, purify, and quicken my Heart. Make me to mind *Religion*, as my *great Buſineſs* in Life; and to attend to the Care of my *Soul*, as "*the* "*One Thing needful.*" Grant me Health of *Body*, and Peace of *Mind*. Bleſs my honeſt Labours; and "*Feed me with Food conve-*"*nient for me.*" Help me to "*abſtain from* "*all Appearance of Evil*;" to be juſt and friendly to every one; eſpecially *enable* me to fear, love, and obey *thee*; to be *diligent* in my *proper* Buſineſs, and *uſeful* in my Station.

Add in the Morning.

[I thank thee, that I am brought to ſee *another* Day. Lord, guard me, and provide for me through it: Eſpecially keep a *Senſe* of thine *all-ſeeing* Eye continually upon my Heart.]

Add

Add in the Evening.

[I bleſs thee for the Health, and Comfort of the *paſt* Day, and commit myſelf to thy Care through the *following* Night. Defend me from *all* Evil; and may I ſee the Light of the Morning *in Peace!*]

Prepare me for Affliction, Changes and Death; and at Length of thy *Mercy* receive me to thy heavenly Kingdom, through Jeſus Chriſt our Lord. *Amen.*

N. B. *Obſerve that in the Lord's Prayer the three* firſt *Petitions relate to* God; *and the* Subſtance *of them is, that He may be* glorified.—*The three laſt Petitions relate to* Ourſelves; *and the* Subſtance *of them is, that our* Wants (*both temporal and ſpiritual*) *may be* ſupplied.

The Lord's Prayer.

Our Father, which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven.—Give us *this* Day our daily Bread; And forgive *us* OUR Treſpaſſes, as *we* forgive *them*, that treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil:—*For* thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The Benediction of St. PAUL.

May the Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with *me* (and with *all*, whom it is my Duty to remember in my Prayers) this Day, [or *this Night*] and evermore. *Amen.*

At the Conclusion of your Devotions it can never be improper to add these important Words of the Apostle; [2 Cor. xiii. 14.] *which contain a* Summary *of all the inestimable Blessings, which you have been imploring, and of all, which constitute the Happiness of a Christian.*

FINIS.

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6.

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OR, AN

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CONTROVERSIES

AMONG

CHRISTIANS.

By the Moſt Reverend Dr. EDWARD SYNGE,
Late Lord Archbiſhop of *Tuam*, in *Ireland*.

Thou art careful and troubled about many things: But one thing is needful. Luke x. 41, 42.
Beware leſt any man ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the World, and not after Chriſt. Col. ii. 8.

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THE

PREFACE.

ALMOST all the Controverſial Writers in Divinity (or at leaſt of thoſe that I have met with) ſeem to me to be guilty of one of theſe two Miſtakes; and ſome of both of them.

Firſt, all that they endeavour to do is to prove the *Truth* of the Doctrines which they maintain, without clearly and diſtinctly ſhewing how far the Belief of them is *neceſſary to Salvation*: And, Secondly, Many of them lay more Weight upon the Authority of the Fathers, Councils, and ancient Liturgies, than what, I think, there is ſufficient Ground for.

If God requires the Belief of a Doctrine, as neceſſary to Salvation; no Man, who is

convinced of this, can poſſibly doubt but that the Doctrine is *true*. But it is poſſible that a Doctrine may be *true*, and yet the Belief of it may not be *neceſſary to Salvation*.

Men of Capacity, no doubt, may be allowed to debate even the *bare Truth* of Doctrines; provided that they do it with Modeſty and Humility. But as for the *Truth* of thoſe Doctrines, the Belief of which is *not neceſſary to Salvation*, the Generality of Mankind are not capable of rightly apprehending and judging of the Arguments that are brought, on the one Side, and the other, when ſuch Doctrines are controverted.

Great Care, therefore, ought always to be taken clearly to diſtinguiſh the Things that are *neceſſary to Salvation* from thoſe that are *not ſo*; that Men of ſmall Capacity (who yet ought to take Care of their *Salvation*) may learn whatever is *neceſſary* for them; without amuſing themſelves with Things that are not *neceſſary*, and of which they are not, it may be, able, with the greateſt Application, to form a right Judgment.

The

The Being of God, the Creator of all Things, with the Obligation that lies upon us, his rational Creatures, to worſhip and obey him; and alſo the Truth of the Chriſtian Religion, in the general, may be proved, and often have been proved by ſuch clear and convincing Arguments, as a Man even of a low Capacity may well apprehend: But the Difficulty that lies upon ſuch a Man, is clearly to find out what is *neceſſary for his Salvation*; in the midſt of all the Diſputes and Controverſies about this Matter, which are maintained and kept up by the ſeveral contending Parties, who, all of them, call themſelves by the common Name of *Chriſtians*.

Nothing is or can be *neceſſary to Salvation*, but only what God, who is *the Author and Giver of Salvation*, has preſcribed to be performed on our Part, as a Condition of it: Into which therefore every Man, who would be ſaved, is concerned and obliged, with all the Care he can, to enquire.

The Divine Authority of all thoſe Books of Holy Scripture, which *Proteſtants* call *Canonical*, may be proved, and often has been proved by very plain Arguments;

and the univerſal Reception of them, among Chriſtians of all Ages and Places, is an undeniable Proof that they give us a true Account of the Chriſtian Religion.

And as for the *Apocryphal* Books which the Church of *Rome* receives and owns as Part of the *Old Teſtament*; It is a ſufficient Reaſon for our not allowing them to be of Divine Authority, that the *Jews, unto whom were committed the Oracles of God*, Rom. iii. 2. never received or owned them as ſuch; To ſay nothing now of the other Arguments that are brought againſt them. Or in caſe we ſhould allow them to be of Divine Authority, yet it does not appear that they teach any thing to be *neceſſary to Salvation*, different from what is taught in the *Canonical Scriptures*.

If then *all that God requires as neceſſary to Salvation*, can plainly be pointed out and ſhewn from the *Canonical Scriptures*; it plainly follows, that every ſincere Chriſtian muſt thereby be concluded.

Or if any Man ſhall undertake to ſhew that any thing more is required as *neceſſary to Salvation*, beſide what the *Scripture* teaches ſo to be; and for this Purpoſe ſhall urge the Decrees of General Councils, the Writings

Writings of the Fathers, or the ancient Liturgies of the Church as the Conveyers of Tradition to us; beſide the particular Anſwers that may be, and often have been given to all theſe Allegations, it is enough to tell him, that before ſuch Proof as this is to be admitted, it muſt be clearly ſhewn and made out that theſe Councils, Fathers, and Liturgies, are of no leſs than *Divine Authority*; ſince none but God himſelf has Power to *preſcribe the Terms and Conditions of Salvation*. And if the Holy Scripture plainly ſays, *This is all that God requires as neceſſary to Salvation*, and yet any Man ſhall tell me that *He requires more than this*; is not this to make God contradict Himſelf?

Theſe Conſiderations have put me upon framing the following ſhort, but, I hope, plain Diſcourſe; which at firſt was delivered as a Sermon, and is now publiſhed, in hope that it may be of ſome Benefit to all ſuch Readers as ſeriouſly look beyond this tranſitory World, and are more deſirous to know their Duty, and put it in practice, than to fill their Heads with ſubtile Notions.

CATHOLIC CHRISTIANITY:

OR, AN

ESSAY toward Leſſening the Number of CONTROVERSIES among CHRISTIANS.

IT will not be amiſs, in the Entrance of this Diſcourſe, to lay down ſome common Principles, in which all *Chriſtians* unanimouſly agree, and which therefore I need not ſtand to prove: Although, if there were Occaſion, they may be proved, and indeed often have been proved, by ſuch clear and ſolid Arguments as are abundantly ſufficient fully to convince every ſober and impartial Man.

I. All Religion conſiſts in Faith and Obedience. To believe whatever a Man is perſuaded that God requires him to believe, and to do or forbear every thing according as he is perſuaded that God requires him to do or forbear it, make up the Sum total of every Man's Religion.

II. The Chriſtian Religion, as it was delivered to the World by *Jeſus Chriſt* and his

Apoſtles, is from God, and has God for its Author.

III. A true Account of the Chriſtian Religion is given in the Holy Scriptures of the Old and New Teſtament. The Church of *Rome* indeed will not allow it to be a *full* Account; for which Reaſon they add what they call *Tradition* to it: But whatever Account is given of *Chriſt* or his Religion in the Holy Scriptures, they allow it to be *true*: Which is enough for my preſent Purpoſe.

IV. However difficult it may be to find out the true Meaning and full Import of divers obſcure Paſſages of Holy Scripture; yet very many Paſſages of *It* are ſo plain, as to leave no Room to doubt of the true Senſe of them.

Theſe four Things being briefly premiſed; I proceed to what I have propoſed.

It is juſtly complained of, by ſober Men of all Parties, that a great many very difficult Queſtions are intermixed with the Doctrines of the Chriſtian Religion: So many, as that it is impoſſible for any Man to remember them all; and ſo difficult and intricate as to be beyond the Capacity of much the greater Part of Men even to underſtand them.

But there is one ſingle Queſtion, to which if a Man knows how to give a clear and full Anſwer, he will have very little Occaſion to trouble himſelf about any other Queſtion or Controverſy in Religion. The Queſtion which I mean is this: *What muſt a Man do to be ſure*

and certain of eternal Salvation? If a Man be well and fully informed of every thing which is neceſſary for his Salvation, and takes ſufficient Care to put it duly in Practice; What poſſible Occaſion can he have for any more *Religion*, or how indeed can any thing properly be called by the Name of *Religion*, that is not *neceſſary to Salvation?*

Now the various Ways that Chriſtians of different Parties have of giving an Anſwer to this moſt important Queſtion, being ſtill a great Perplexity to the Minds of many well-meaning Men, and the Occaſion of many Diviſions and Schiſms in the Church of *Chriſt*; the beſt and indeed the only Way for a Man to arrive at full Satisfaction herein, will be to have Recourſe to *Jeſus Chriſt* himſelf and his Apoſtles, whoſe Authority among all Chriſtians is unqueſtionable; and to learn what is the Anſwer which they have given to it. And if we plainly find that they have given a full and clear Account of all that is neceſſary to Salvation, What Man is there, who calls himſelf a *Chriſtian*, that will dare to make any Alteration in, or Addition to what they have plainly declared and made known touching this Matter?

To come home then to the Point: We find this very Queſtion put to our Bleſſed Saviour, in theſe Words, *Matt.* xix. 16. *What good thing ſhall I do that I may have eternal life?* To which our Saviour returns this Anſwer, *ver.*

17. *If thou wilt enter life, keep the commandments.* The ſame Queſtion, with our Saviour's Anſwer to it, is recorded by St. *Mark, ch.* x. *ver.* 16, 17. And by St. *Luke, chap.* xviii. *ver.* 17, *&c.* Again, upon another Occaſion, *a certain Lawyer*, to make a Trial of our Bleſſed Saviour, puts the ſame Queſtion to him; *Maſter*, ſays he, *what ſhall I do to inherit eternal life? He ſaid unto Him, What is written in the Law? How readeſt thou? And he anſwering ſaid, Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do and thou ſhalt live,* Luke x. 25, *&c.*

Thus we have our Bleſſed Saviour's Anſwer to this great Queſtion. Let us hear alſo what the Apoſtles ſay to it.

Acts ii. 37. The People *ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?* Their Meaning undoubtedly was to know what they were to do, in order to their Salvation. *Then* Peter *ſaid unto them, Repent and be baptized, every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins.* Though this Anſwer is expreſſed in other Words; yet in reality it is the very ſame that our Saviour (as we have heard) had before given to the like Queſtion; *Repentance* being nothing but the turning away from Sin, to *keep the Commandments* of God; and it being

one of the *Commandments*, which God had then given by *Jeſus Chriſt* that Men ſhould be *baptized in his name*, Matt. xxviii. 19.

Acts xvi. 30. We again find this ſame Queſtion to have been put to St. *Paul* and his Companion *Silas*, by *the keeper of the Priſon* who had them in Cuſtody: *Sirs*, ſaid he, *what muſt I do to be ſaved?* To which their Anſwer was: *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe*; that is to ſay, as many of thy Houſe as ſhall *believe*. Now that this Anſwer alſo is exactly agreeable to thoſe which I have already mentioned will eaſily appear if we conſider, that to *believe on the Lord Jeſus Chriſt* moſt certainly includes the receiving and owning the Doctrine which he taught; the fundamental Principle of which was, That *to keep the Commandments of God is the only way to Salvation*; and that one of theſe *Commandments* is, That we ſhould *believe on the name of his Son* Jeſus Chriſt; as St. *John* expreſsly tells us, 1 *John* iii. 23.

Although theſe Anſwers, as I have thus nakedly ſet them down, may appear to be ſufficiently plain to every honeſt Man who ſincerely aims at the knowledge of his Duty; yet that they may make, if poſſible, a fuller and clearer Impreſſion upon our Minds, it will not be amiſs to add a few other remarkable Paſſages of holy Scripture to them, wherein God is pleaſed to point out the Sum and Subſtance of all that he requires from Men; and conſequently

quently all that is *neceſſary to our eternal Salvation.*

Deut. x. 12. *Moſes* thus ſpeaks unto the People of God: *And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul, to keep the commandments of the Lord, and his ſtatutes, which I command thee this day for thy good?*

Let us hear the Concluſion of the whole Matter: *Fear God and keep his commandments; For this is the whole duty of Man*; ſays *Solomon*, *Eccleſ.* xii. 13.

The Prophet *Iſaiah* having expoſtulated with the People of *Iſrael* for their great Wickedneſs, and in a particular Manner for their Hypocriſy in performing the outward ceremonial Part of Religion, when at the ſame time they were moſt corrupt and immoral in their Lives; at laſt comes to ſhew them what they muſt do, in order to a full Reconciliation with Almighty God, whom they had moſt grievouſly offended. *Waſh ye* (ſays God by the Mouth of that Prophet) *make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.* After which it follows: *Though your Sins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool*, Iſaiah i. 16. *&c.*

The

The Prophet *Micah* put this Queſtion of a Man who appears deſirous to pleaſe God: *Wherewithal ſhall I come before the Lord, and bow myſelf before the high God?* &c. to which he gives this Anſwer: *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* Micah vi. 6, *&c. God is no reſpecter of Perſons: But in every nation he that feareth him and worketh righteouſneſs, is accepted with him,* ſays St. *Peter*, Acts x. 34, 35.

The grace of God that bringeth ſalvation hath appeared to all Men; teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, Looking for that bleſſed hope, and the glorious apearing of the great God, and our Saviour Jeſus Chriſt; ſays St. *Paul*, Tit. ii. 11.

Many other like Paſſages of Holy Scripture might be added, if, in ſo plain a Caſe, it were neceſſary; but the main Tenor and Drift both of the Old and New Teſtament, being manifeſtly all to this very Purpoſe, makes it altogether needleſs. And therefore from the whole I may, upon very ſure Grounds, lay down this Concluſion, in anſwer to the Queſtion propoſed:

That *To believe in the Lord Jeſus Chriſt, and to keep the Commandments of God, is the ſure and only Way to eternal Salvation.*

The

The Neceſſity of *believing in the Lord Jeſus Chriſt*, in order to Salvation, is moſt expreſsly declared in the Holy Scriptures. Thus our Saviour Himſelf ſays, *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in Him ſhould not periſh, but have everlaſting life*, &c. John iii. 16, 17, 18, 19. And again, *ver.* 36. *He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.*

Again: *This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John xvii. 3. *Neither is there ſalvation in any other: For there is none other name under heaven given among men, whereby we muſt be ſaved*, as St. *Peter* tells us, *Acts* iv. 12. To which many more Texts might be added, but that they are already ſufficiently known to every one who is a little acquainted with the *New Teſtament*.

And that it is in like manner neceſſary that we *keep the Commandments of God*, is ſo expreſsly declared in the Paſſages which I have already quoted, with many others that might be added, and ſo univerſally acknowledged by all Chriſtians, that I need ſay no more for the Proof of it.

Before I proceed farther in what I deſign, there is one Difficulty, with which many ſeem to be puzzled, for the removing of which it will not be improper to ſay ſomething.

" If

" If (ſay they) explicitly to believe in *Jeſus*
" *Chriſt*, and to keep the Commandments of
" God, be thus abſolutely neceſſary to eternal
" Salvation; what ſhall become of thoſe who,
" all their Life long, have been, are, or ſhall
" be kept in invincible Ignorance of all, or
" almoſt all theſe Things? It is impoſſible
" for a Man to believe in *Chriſt*, if he has ne-
" ver heard of him, or of the Grounds or Rea-
" ſons upon which our Belief in him is to
" be founded. It is alſo impoſſible for him
" to keep the Commandments of God, if he
" does not ſo much as know what theſe Com-
" mandments are. And yet that Millions and
" Millions of People, in all Ages of the
" World, have lived and died not only in the
" utter Ignorance of all theſe Things, but
" without any Way or Means of coming to
" the Knowledge of them, is beyond Diſpute:
" And that Millions and Millions more are
" likely to continue to do the ſame, may well
" be concluded from the preſent State of
" Mankind upon the Face of the Earth. Muſt
" all theſe poor Souls then be eternally dam-
" ned for not believing and doing what, for
" want of Knowledge and even the Means of
" it, was abſolutely impoſſible for them to
" believe or do? *Shall not the Judge of all the*
" *earth do right?* Gen. xviii. 25.

To all which it is very ſufficient to anſwer, n the Words of *Moſes*, That *ſecret things belong nto the Lord our God: but thoſe things which*

are

are revealed belong to us and to our children for ever, Deut. xxix. 29.

Both Reaſon and Holy Scripture give us abundant Aſſurance that God is infinitely juſt and good; and therefore that he will neither deal unjuſtly nor cruelly with any Man. If a Man has ſufficient Knowledge, and will not act according to it; or if he has the Means of Knowledge in his Power, and will not make uſe of them, he juſtly deſerves to be puniſhed; and whatever Puniſhment he undergoes for his Obſtinacy or groſs Neglect, he brings it on himſelf; and therefore has none but himſelf to blame for it. And yet what Allowance God will make, even in ſome of theſe Caſes, for the Weakneſs and Frailty of Man, where the Temptations are very ſtrong or ſudden, is more than we know: Only in general Terms, he has told us, That *like as a father pitieth his children; ſo the Lord pitieth them that fear him. For he knoweth our frame, he remembreth that we are duſt*, Pſal. ciii. 13, 14. Which *goodneſs of God*, inſtead of making us preſumptuous, *ought to lead us to repentance*, Rom. ii. 4. But how he will deal with thoſe who are invincibly (and therefore inculpably) ignorant, is a *Secret*, which he has reſerved to himſelf; for which Reaſon it would be a vain Preſumption in us to enquire into it. There is ſcarce any Man, even among the Heathens, ſo ignorant or ſtupid, as not to carry ſome Light of Religion, in his own Reaſon and Conſcience. How far this

Light

Light *ſhews the work of the law written in his heart* (as the Apoſtle expreſſes it, *Rom.* ii. 15.) can be known only to God, who is the *ſearcher of hearts*; nor has God, upon this Occaſion, made any thing more known to us, but only that *as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law*, Rom. ii. 12. God will not judge any Man by a Law which he never knew, nor had any Way to come to the Knowledge of: But ſuch Men ſhall be judged by their own Conſciences; nor is it to be doubted but that God will paſs a righteous Sentence on them; but what that Sentence will be, either in the general, with reſpect to them all; or in particular, with reſpect to any one Man, is never to be known to any but God, until the great Day of the Lord ſhall diſcover it.

When St. *Peter*, like other Men, was deſirous to have his Curioſity gratified; and, in order thereunto, put a Queſtion to our Bleſſed Saviour, to know what ſhould befal the Apoſtle St. *John*; our Saviour, inſtead of complying with ſuch a fruitleſs Requeſt, gives him a gentle Rebuke: *What is that to thee?* (ſays he) *follow thou me*, John xxi. 22. In like manner, if a Man ſhall be inquiſitive to know in what State the ancient Patriarchs and others are, who had but an imperfect Knowledge of *Chriſt*, before his Coming into the World; nor what is or ſhall become of the Heathens, or others

who

who never had, or are like to have any Knowledge at all of *Chriſt*, and but very little or none of God's Commandments; the like Anſwer may be given to him: "What is all this to "thee? Or how art thou concerned in it? "Follow thou *Chriſt*; be thankful for the "Means of Salvation which he hath afforded "thee, and make the right Uſe of them; but "do not pretend to intermeddle with Matters "which belong unto God alone, and wherein "thou haſt nothing to do."

Setting therefore this Queſtion entirely aſide, as altogether uſeleſs and impertinent to us; there are two other Things which are here neceſſary to be enquired into, in order to our better underſtanding the way of Salvation.

Firſt, What are the particular Things comprehended under this general Expreſſion of *believing in the Lord Jeſus Chriſt?* Or in other Words, what are the ſeveral Particulars which the Holy Scripture propoſes to be believed concerning *Chriſt*, in order to our being ſaved through him?

Secondly, What are thoſe Commandments of God, which for the ſame Purpoſe, we are obliged to keep?

Firſt then, What are the ſeveral Particulars which the Holy Scripture propoſes to be believed concerning *Chriſt*, in order to our being ſaved through him?

And

And here I may well lay down this as a fundamental Rule: *That whatever God has made known concerning Jeſus Chriſt, we are bound to believe the ſame, as far as we can by our reaſonable Diligence attain to the Knowledge of it.* It is very poſſible indeed that one Man may have much more Knowledge of theſe Things than another (for want either of Capacity or due Information) is able to arrive to. But that every Man is bound to make an honeſt and ſincere Enquiry into what God has made known concerning them, and to believe whatever he finds that God has made known, is what I am ſure no Chriſtian will deny, and therefore I need not offer any Proof for it.

In the firſt Place then, The chief and principal Thing that God has made known to us of *Jeſus Chriſt*, and which for that Reaſon we are bound to believe, is, that *He is the Son of God.* I call this the *chief* and *principal Thing* to be believed of him, becauſe I find it ſo to be repreſented in the Holy Scripture. Thus when our Saviour put this Queſtion to his Apoſtles, *Whom ſay ye that I am? Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: For fleſh and blood hath not revealed it unto thee, but my Father which is in Heaven,* Matth. xvi. 15, 16, 17. And the like Profeſſion of Faith St. Peter makes upon another Occaſion: *Thou haſt the words of eternal life, and we believe and are ſure*

ſure that thou art the Chriſt, the ſon of the Living God, John vi. 68, 69.

John xi. 25. Our Bleſſed Saviour ſays of himſelf unto *Martha: I am the reſurrection and the life: He that believeth in me, though he were dead, yet ſhall he live: and whoſoever liveth and believeth in me, ſhall never die. Believeſt thou this? She ſaith unto him: Yea, Lord; I believe that thou art the Chriſt, the ſon of God, which ſhould come into the world.*

When the *Eunuch*, upon the Inſtruction which he had received from *Philip*, expreſſed a Deſire to be *baptized*; *Philip* ſaid: *If thou believeſt with all thine heart thou mayeſt. And he anſwered and ſaid: I believe that Jeſus Chriſt is the ſon of God.* Upon which Profeſſion of his Faith, *Philip* immediately baptized him, and thereby received him as a Member of the Church of *Chriſt*, as we read, *Acts* viii. 36, 37, 38.

When St. *Paul* had been miraculouſly converted to the Chriſtian Faith; and from a Perſecutor of the Goſpel, was, by *Chriſt* himſelf, made an Apoſtle and Preacher of it; this was the principal and fundamental Doctrine which he every where taught; as we are expreſsly told, *Acts* ix. 20. *Straightway he preached Chriſt in the ſynagogues, that he is the Son of God.*

Whoſoever ſhall confeſs that Jeſus is the ſon of God, God dwelleth in him, and he in God, ſays St. *John*, 1 *John* iv. 15. And again: *Who is he*

e that overcometh the World, but he that be-ieveth that Jeſus is the Son of God? Chap. v. *er.* 5.

More than this needs not, I think, be ſaid to ny one who acknowledges the Divine Autho-ity of the Holy Scriptures, to make it appear o him, that the chief and principal Thing to e believed of our Lord *Jeſus Chriſt*, is, that *He is the Son of God:* But here there ariſes a Difficulty, which at firſt was ſtarted by ſuch Men as were for meaſuring all Things by their wn Underſtanding; but, in Proceſs of Time, as not a little perplexed others alſo; and herefore ought to have a fair Anſwer given to ; which I ſhall endeavour to do, without in-rmeddling with ſuch Cavils as *miniſter queſ-ions, rather than godly edifying, which is in aith*; To which Sort of Things the Apoſtle irects us *not to give heed*, 1 Tim. i. 4.

The Way of fairly propoſing a Difficulty is, irſt to grant all that is plainly to be granted, nd then to ſhew what more remains that yet ants to be cleared up. After which Manner, a Man of Candour and Ingenuity propoſes he Difficulty which I have told you here iſes, he muſt thus proceed:

Firſt, He muſt grant that *Jeſus Chriſt* moſt rtainly is *the Son of God*; becauſe He is of-n, in a very remarkable Manner, declared in oly Scripture ſo to be, as I have already ewn you. What remains therefore here to

be

be explained, is only what is the true *Meaning* of this Expreſſion.

Secondly, He muſt grant that ſuch great and glorious Things are ſpoken of him, as cannot poſſibly agree to any meer Man, nor indeed to one but God. The Paſſages of Holy Scripture to this Purpoſe are many and very well known: I ſhall only mention two or three of them.

John i. 1. We thus read: *In the beginning was the Word, and the Word was with God; and the Word was God; The ſame was in the beginning with God. All things were made by him and without him was not any thing made, that was made. In him was life, and the life was the light of men*, &c. Why this Term *Word* (or *Logos*, as it is in the Original *Greek*) is made uſe of, we need not here enquire. But that all is ſpoken of our Saviour *Jeſus Chriſt*, is allowed on all Hands, and moſt manifeſtly appears from *ver.* 14. Where St. *John*, continuing his Diſcourſe, ſays, *The Word was made Fleſh and dwelt among us, And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

Col. ii. 3. The Apoſtle, ſpeaking of *Chriſt*, ſays, that *in him are hid all the treaſures of wiſdom and knowledge*: And *ver.* 9. he ſays, that *in him dwelleth all the fulneſs of the Godhead bodily*; which is ſuch a Conjunction of the Divine and Human Nature in him, as never was in any other Man. It was a peculiar

Privilege

Privilege which God vouchſafed unto this choſen Servant *Moſes*, that whereas he made himſelf known unto *other prophets in viſions or dreams; with faithful Moſes he ſpoke mouth to mouth*, Numb. xii. 6, 7, 8. *face to face, as a man ſpeaketh unto his friend*, Exod. xxxiii. 11. But infinitely beyond all this, in *Jeſus Chriſt* He has taken up his very Habitation; *In him dwelleth all the fulneſs of the Godhead bodily* (that is to ſay, ſubſtantially) ſays St. *Paul*. *Heb.* i. 2. The Apoſtle tells us, that *God hath in theſe laſt days ſpoken to us by his Son, whom he hath appointed heir of all things; by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better than the Angels as He hath by inheritance obtained a more excellent name than they. For unto which of the Angels ſaid he, at any time, Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father, and he ſhall be to me a Son?* And again, *When he bringeth in the firſt begotten into the World, he ſaith: And let the Angels of God worſhip him. And of the Angels he ſaith, Who maketh his Angels ſpirits, and his Miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom*, &c.

Many other pregnant Paſſages of Holy Scripture might to the ſame Purpoſe be added; but they are ſo well known, that I need not now mention them: Thoſe which I have already alledged being very ſufficient to prove what I have ſaid, it muſt in the *Second* Place be granted, and indeed is generally allowed by all Chriſtians, that ſuch great and glorious Things are ſpoken of *Chriſt*, as cannot poſſibly agree to any mere Man, no, nor to any Angel, or Creature, how excellent ſoever, but only to God.

Thirdly, It is alſo granted that *Jeſus Chriſt* is the *Son of God*, not barely in the ſame Manner as good Men, and the bleſſed Angels are ſometimes alſo called *the Sons of God*; but in a Manner peculiar to himſelf, and altogether different from that wherein any other Perſon has this Appellation given to him. But the Streſs of the Difficulty lies here, that we have no Conception of the *Manner* how God, who is an eternal, infinite, and immortal Spirit, could beget a Son; and how is it then poſſible for us to believe a Thing of which we neither have, nor indeed are capable of having any Conception or Notion?

To this it will be eaſy to give a ſatisfactory Anſwer, by conſidering that there are many Things which we believe and are fully perſuaded and convinced of, although we are altogether ignorant of the *Manner* how they are, or came to be, ſuch as we fully believe them to be.

Every

Every Man is by his own Experience fully convinced that his Soul is united to his Body: But how and in what *Manner* it is thus united, ſo as to give Life, Senſation, and Motion unto the Body, which without the Soul would be but a dead Carcaſe, no Man is able to give an Account.

Every Man, who conſiders, muſt of Neceſſity be convinced that there is and muſt be an eternal firſt Cauſe of all Things which never had nor could have a Beginning or Being. For if there had been but one ſingle Inſtant, in which nothing at all did exiſt, it would be abſolutely impoſſible that any thing ſhould ever have exiſted, or been produced: And yet how, or after what *Manner*, it is poſſible that any thing ſhould be, or exiſt without any Beginning of it's Being, is altogether beyond the Reach of our finite Underſtanding.

Every Man, who has any Religion, believes that God is preſent in all the Parts of the Univerſe, ſo as every where to know all things, and to be able to do whatever is poſſible to be done. But how, and in what *Manner*, he is thus Omnipreſent, Omniſcient, and Omnipotent, the greateſt Philoſopher is not able to conceive.

To give but one Inſtance more, and that a very familiar one: A Man born blind, who never had the leaſt Glimmering of Light; by the Converſation which he has with other Men, is fully convinced that there is ſuch a Senſe as

Sight, whereby Men discover and distinguish Things one from another at a Distance. But how, and after what *Manner*, it is that Men *see*, and thus distinguish Objects, he neither has nor can have the least Apprehension or Notion.

Let us now apply these few Instances to the Matter in hand. We have the infallible Testimony of the Holy Scripture that *Jesus Christ* is *the Son, the begotten, the only begotten Son of God*, John i. 14. 18. The only Difficulty, in believing this, arises from hence, that we are not able to conceive the *Manner* how God, who is an eternal, infinite, and immortal Spirit, could beget a Son. But if this be a good Reason for not believing *Jesus Christ* to be the Son of God; by the same Rule we must not believe that our own Souls are united to our Bodies: We must not believe that God is Eternal, Omnipresent, Omniscient, or Omnipotent; because our weak Understanding is not able to form a Notion of the *Manner* how these Things are so: And a blind Man, notwithstanding all that his Neighbours say to him, must never believe that there is any such Thing as Sight, Light, or Colours; because it is impossible for him, without the proper Faculty, to conceive any Notion of them. Indeed, at this Rate, we must not believe that any Cause produces any Effect; because the wisest of Men are not able to give a clear Account of the *Manner* how Causes operate. So

that

that at laſt we muſt come to believe nothing at all.

God requires no Impoſſibility from us; and therefore does not expect that we ſhould believe more of any thing, than what He hath given us both the Capacity and Means of informing ourſelves, and coming to the Knowledge of: But to refuſe to believe any thing that He has ſo expreſsly declared in his holy Word, only becauſe we do not underſtand the *Manner* how it is, or comes to be, is plainly to ſet our own weak and dim-ſighted Wiſdom upon a Level with his Divine Omniſcience.

We know the Things of God but *in part*; *we propheſy* of them but *in part*; *we ſee* them *through a glaſs darkly*, or *in a riddle* (as it is in the Original, and Margin of our Bibles) 1 *Cor.* xiii. 9. 12. *We walk by faith, not by ſight*, 2 Cor. v. 7. And *faith is the evidence of things not ſeen*, Heb. xi. 1. He therefore who believes all thoſe great and glorious Things, that God has in his holy Word moſt plainly declared of *Jeſus Chriſt*, and particularly that He is *the only begotten Son of God:* and in Conſequence of this Belief, *honoureth the Son, as he honoureth the Father*, as our Saviour expreſsly tells us we are to do, *John* v. 23. his Faith in this Point, is very ſufficient, becauſe he believes all of it that God has thought fit to make known to us; and as for the *Manner* how theſe Things are or come ſo to be, which

God has not thought fit to reveal; he must be content to be ignorant of it, until he comes to see God *face to face*, 1 Cor. xiii. 12.

And thus I have given such an Account, as the Holy Scripture gives of the chief and principal Thing which God has made known to be believed by us of *Jesus Christ*; which is, that *He is the Son of God* in a Manner peculiar to himself, although to us unknown.

Other Things there are which God has made known unto us of *Jesus Christ*, which therefore we ought to enquire into and believe, it being our Duty to *grow in the Knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. iii. 18. and not only to *add to our faith virtue*, but also *to our virtue knowledge*, chap. i. 5.

The Things which I here point at, are so very plainly set forth in Scripture, that *he who runs may read them* (as the Prophet speaks, *Hab.* ii. 2.) and therefore I need only to mention them; because they are generally known and believed by all Christians.

Thus then we are most plainly taught in Holy Scripture; and it is accordingly acknowledged and believed by those who receive and profess the Gospel of *Christ*; That is to say;

That the Son of God became Man, and took our Nature upon him;

That, by the powerful Operation of the Holy Ghost, He was conceived in the Womb of a pure Virgin, and born of her;

That he was of the Lineage of holy *Abraham* and *David*;

That

That he led a moſt pure and holy Life, without the leaſt Spot or Stain of Sin;

That He was the *Chriſt*, or *Meſſiah*, whom God had long before promiſed to ſend into the World for great and glorious Purpoſes;

That all the Doctrine which he taught, was from God, and therefore undoubtedly true;

That all the Commands and Precepts, which he gave out, were alſo from God, and therefore to be obeyed;

That for the Confirmation of the Truth of his Doctrine, and the Authority of his Precepts, he wrought many Miracles, which could not have been performed but by the extraordinary Power of God;

That he was unjuſtly crucified and put to Death, his Soul being ſeparated from his Body;

That his Body was buried, and continued in the State of Death until the third Day;

That upon the third Day he roſe again to Life; of which his Apoſtles and Diſciples were faithful Witneſſes;

That at the End of Forty Days, he was viſibly taken up into Heaven;

That he ſits at the right Hand of the Majeſty of God, and has all Power in Heaven and Earth;

That before his Death, he ordained and commanded that all, who ſhould believe on him, ſhould eat of that Bread, and drink of

that Cup, which he appointed in Remembrance of his Death and Paſſion;

That, before his Aſcenſion, he gave Power and Commandment to his Apoſtles to teach his Doctrine and publiſh his Precepts unto all Nations, and to receive all that ſhould believe on him into his Church by Baptiſm, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.* For which Reaſon his Church is truly *Catholic*, or *Univerſal*; becauſe all Nations of the World, are equally admitted into it;

That, in the Communion of his Holy Church, Forgiveneſs of Sins is moſt certainly to be had, upon the Conditions of Faith and Repentance; His Death and Paſſion being a Sacrifice and Propitiation for the Sins of the World; and he being not only our Lord, but alſo our High Prieſt, and the one Mediator between God and us;

That, to enable his Apoſtles and Diſciples to publiſh thoſe glad Tidings to the World, and bring Men over to the Belief of them, he ſent the Holy Ghoſt, the bleſſed Spirit of God, who is one with the Father and the Son, to inſpire and endow them with perfect Knowledge, and every other Gift that was neceſſary for this Purpoſe, and to aſſiſt every faithful Chriſtian in the Way of Salvation to the End of the World;

And, *Laſtly*, That he is appointed to be the Judge of all Men; before whoſe Judgment-

ſeat

ſeat we muſt every one of us ſtand at the laſt great Day to receive Sentence, either for eternal Happineſs or everlaſting Puniſhment, according as we have performed or neglected our Duty. In order to which Judgment, the Bodies of all, who then ſhall have died, will be raiſed up and re-united to their Souls, and a Change will be made in all thoſe who then ſhall be found alive.

Theſe are the particular Things comprehended under this general Expreſſion of *believing in the Lord Jeſus Chriſt*, in order to our Salvation; and they are all of them ſo plainly taught in the Holy Scriptures, and ſo unanimouſly believed in all Chriſtian Churches, that it is hard to conceive how any Man can be ignorant of them, or any of them, except it be for want of Enquiry or Attention: Or if any Man, through the Want of Capacity or Inſtruction, is not ſufficiently informed about them; he muſt be left to anſwer for himſelf at the great Judgment-Day. But if any Man ſhall refuſe to believe them or any of them, becauſe he is not able to find out the particular *Manner* how they are or can be; the ſame Anſwer muſt be given to him as I have already given to thoſe who, for the ſame Reaſon, entertain ſome Doubt about *Jeſus Chriſt's* being the *begotten Son of God*. Surely God's Knowledge is infinitely greater than ours; and if He has plainly declared a Thing ſo to be, what a Preſumption is it in us, poor Mortals, to refuſe to believe

it, becauſe we are not able to underſtand the *Manner* of it?

There are many other particular Circumſtances relating to the Birth, Life, Death, Reſurrection, and Aſcenſion of our bleſſed Saviour, and many other Things ſaid and taught by Him and his Apoſtles, which are very plainly ſet forth in Holy Scripture, and very profitable to be known, as far as a Man is capable of coming to the Knowledge of them; of which yet if a Man happens to be ignorant, his Salvation will not be thereby affected, except his Ignorance proceeds from his own groſs Neglect or Careleſſneſs: But in the ſeveral Things which I have now recounted, the Glory of God, and the Salvation of us all are nearly concerned; for which Reaſon they ought to be known, and believed by every Chriſtian, and diligently taught and inculcated by all ſuch as have the Care of Souls committed to them.

And thus I have ſhewn what are the ſeveral Particulars which we are bound to believe concerning *Chriſt*, in order to our being ſaved through Him; which was the firſt Queſtion propoſed.

The other Queſtion, which remains to be anſwered, is this: *What are the ſeveral Commandments of God, which, for the ſame Purpoſe, we are obliged to keep?* To which, in a Thing ſo very well known, a ſhort Anſwer, provided it be plain, will, I think, be ſufficient.—

All

All the Commandments, which God has given unto Men, have been, and muſt of Neceſſity always be, either, Firſt, *Moral*; or Secondly, *Poſitive* Commandments; as we uſually diſtinguiſh them.

By *Moral Commandments* we mean all ſuch as require Things that are good in themſelves, and in their Nature; the Goodneſs of which every ſober Man's Reaſon is ſufficient to convince him of. Thus the Commandments which God has given both in the Old and New Teſtament, that we ſhould love, fear, ſerve, and worſhip him, and not give religious Worſhip to any other; that we ſhould love our Neighbours as ourſelves, and do unto all Men as we would they ſhould do unto us; and that we ſhould be ſober, chaſte, and temperate, and carefully abſtain from every Action and Deſire that is any way contrary to whatever God has thus enjoined: all this Sort of Commandments, I ſay, we call *Moral Commandments*; becauſe the Goodneſs of them is moſt manifeſt to every one who will but ſoberly think of them. And that all theſe *Moral Commandments* are of perpetual Obligation to all Chriſtians; and indeed to all Men that were, are, or ever ſhall be, is ſo manifeſtly declared throughout the Holy Scriptures, and ſo univerſally acknowledged by all Parties, that I need not here offer any thing for the Proof of it.

Beſide ſuch Things as theſe, which are naturally and eternally good, and to every Man's

ſober Reaſon appear ſo to be, God was formerly pleaſed to command other Things alſo, which had no other Goodneſs in them, but only that God had commanded them; and ſuch Commandments as theſe we call *Poſitive Commandments* or *Inſtitutions*. Thus he commanded our firſt Parents, that they ſhould not eat of the Fruit of one Particular Tree in the the Garden of *Eden*. Thus when he had given full Liberty to Mankind to eat the Fleſh of every other living Creature, for their Suſtenance; yet he commanded them not to eat the *Blood* of any ſuch Creature, *Gen.* ix. 4. Which Command we find ſeveral Times repeated in the Law of *Moſes:* thus he commanded *Abraham* that every Male or Man-child of his Family and all his Poſterity ſhould be *circumciſed*, Gen. xvii. 10. Thus he gave ſeveral Commands unto the People of *Iſrael*, concerning Sacrifices, Oblations, Purifications, and the Obſervation of certain Days or Times: And (to omit all other particular Inſtances) although it is a *Moral Duty*, that ſome proper Time ſhould be ſet apart for the Publick Worſhip and Service of God; yet that this ſhould be the *ſeventh* Day of the Week, rather than the firſt, or ſecond, or any other Day of it, was only a *poſitive Commandment*.

Now that all theſe *poſitive Commandments* contained in the Old Law, and among them, that of the *ſeventh-Day-Sabbath*, as far as it is a *poſitive Command*, were by the Goſpel of *Chriſt* utterly

utterly abrogated and laid aſide, and that no Part of that Law was to be retained but what is purely *moral*, is ſo very plain, both from the whole Deſign of the New Teſtament, and many well-known particular Paſſages in it, and ſo univerſally believed by all Chriſtians, that I need not ſtand now to give any more particular Proof of it.

But although all the old *poſitive Commands*, which God formerly gave to his choſen People, are aboliſhed and done away by *Jeſus Chriſt*, yet there were four *poſitive Commands*, which he thought fit to leave with his Apoſtles, for ever to be obſerved in his Church to the end of the World.

Firſt, That all Perſons, who are received into his Church, ſhould be *baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Matt. xxviii. 19.

Secondly, That all, who profeſs the Chriſtian Faith, ſhould often *eat of that Bread, and drink of that Cup*, which he appointed to be eaten and drunk *in remembrance of him*, and to *ſhew forth his Death until he come*. Matt. xxvi. 26. *&c.* 1 Cor. xi. 23, *&c.*

Thirdly, That the Firſt Day in every Week (being the Day on which he aroſe from the Dead) ſhould in a particular Manner be ſet apart for the Service of God, and the holy Aſſemblies for his Worſhip: Which has all along been done in the Chriſtian Church from the very Time of his Reſurrection, *John* xx. 26. *Acts*

Acts xx. 7. 1 *Cor.* xvi. 2. For which Reaſon the Day has all along been called *the Lord's Day*, Rev. i. 10. as being particularly appointed by him.

Fourthly, That (to avoid Confuſion, 1 *Cor.* xiv. 23.) every Man ſhould not be at Liberty to take upon himſelf the Performance of Holy Offices in the Church; but that there ſhould every where be ſettled Paſtors and Teachers, whoſe proper Buſineſs it ſhould be to inſtruct the People, and ſo to regulate all the Circumſtances of religious Performances among them, as that *all things be done to edifying*, 1 Cor. xiv. 26. and *decently and in order*, *ꝟ.* 40. For this Purpoſe our Saviour *ſent* his Apoſtles, *John* xx. 21. as *Labourers in God's Harveſt*, Matth. ix. 38. And they, by virtue of the Authority which they had received from him, wherever they planted the Goſpel, not only regulated all theſe Things themſelves, as we find St. *Paul* expreſsly to have done, 1 *Cor.* xiv. but alſo appointed others to do the ſame; and for this Purpoſe ordained *Elders in every Church*, Acts xiv. 23. Tit. i. 5. giving Commandment to the People to *obey them who had the Rule over them, and watched for their ſouls*, Heb. xiii. 17. and requiring that ſuch *Teachers* ſhould always be continued in the Church. *The things that thou haſt heard from me, among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo*, ſays St. *Paul* to *Timothy*, 2 Tim. ii. 2. Although none

none of these Teachers or Rulers were to be *lords over God's heritage*, 1 Pet. v. 3. or to *have dominion over the faith of Christians*, 2 Cor. i. 24. but only to *feed the flock of God, and take the oversight thereof*, 1 Pet. v. 2.

And thus I have given a plain and full, though brief, Account of the Answer, which our blessed Saviour and his Apostles have made to this important, and only necessary Question in Religion, *What must we do to be saved?* which is, that *to believe in the Lord Jesus Christ, and to keep the commandments of God, is the sure and only way to eternal salvation.* I have also shewn you what the particular Things are which we are to believe concerning *Christ*, and what the Commandments of God are which we are to keep. All the *moral Commandments* of God are of perpetual Obligation: The *positive Commandments*, which he thought fit to give to his People before the Coming of *Christ*, are all abolished: and there are four, and but four, *positive Commandments* given by him to the Christian Church.

If any Man shall here ask, what we are then to think of that Multitude of Doctrines, both speculative and practical, which, by many, have been mixed and blended with Religion; and about which learned Men have so long and earnestly disputed, and writ so many Volumes, that they are not to be numbered, and much less to be read; I shall give him a very short, but plain, Answer.

First,

First, If any Doctrine appears to be false, and manifestly contrary to plain Reason, or Holy Scripture, or both, it is, without any more ado, to be rejected.

Secondly, If any Doctrine be intricate and perplexed, and *ministers questions, rather than godly edifying which is in faith*, St. *Paul* has directed us *not to give heed* to such Things, 1 *Tim.* i. 4.

Thirdly, If any Doctrine be useful and profitable, although not strictly necessary to Salvation, there is no Doubt to be made, but that it may be soberly debated by those who are of Capacity for it: Provided always that it be done with Modesty, Humility, and Charity; and without assuming any *dominion over the faith of Christians*, 2 Cor. i. 24.

Fourthly, No Doctrine is to be imposed either to be believed or put in Practice, as *necessary to Salvation*, besides what has been taught as such by *Jesus Christ*, or his Apostles. This is a Point of great Importance; and therefore I shall a little enlarge upon it.

When God had given his Law unto the People of *Israel*, he laid a strict Injunction upon them that they *should not add to the Word which he commanded them, neither should they diminish ought from it*, Deut. iv. 2. and xii. 32. *Solomon* also gives them such another Charge, *Prov.* xxx. 6. *Add thou not*, (says he) *unto his Words, lest he reprove thee, and thou be found a Liar*. It was not hereby forbidden to those in Authority

Authority, to make human Laws for the prudent Regulation and Conduct of Affairs, both in Church and State; but only that they ſhould not take upon them to make any Alteration in *God's Law*, either by adding any thing to it, or diminiſhing any thing from it; but that whatever ſhould be eſtabliſhed by any *Human Law*, ſhould no farther be required than as by *Human Authority*; and not impoſed upon the People, as if God himſelf had immediately commanded it. And if no ſuch Addition to, or Alteration in, the Law of God given by *Moſes*, was allowed to be made by any Man, or Men, whatſoever; I think that, by Parity of Reaſon, the ſame Care ought ſtrictly to be taken with regard to the Goſpel of *Jeſus Chriſt*. But there is ſomething farther yet to be ſaid touching this Matter.

The Apoſtles of *Chriſt*, who were ſent and commiſſioned by him to preach the Goſpel; the Apoſtles (I ſay) *were faithful Stewards of the Myſteries of God*, 1 Cor. iv. 1, 2. *Good Stewards of the manifold Grace of God*, 1 Pet. iv. 10. They *kept back nothing that was profitable*, Acts xx. 20. But wherever they planted a Church, they *declared unto them all the Counſel of God*, ver. 27. That is to ſay, they fully taught them every thing that was neceſſary, or even *profitable* to their Salvation.

But ſome falſe Teachers and Preachers there were, who ſoon began to make Alterations, of their

their own deviſing, in the Goſpel. Particularly, there were ſome that taught, that *except Men were circumciſed after the Manner of* Moſes, *and kept the Law, they could not be ſaved*, Acts xv. 1. 24. This Doctrine had made a great Progreſs in the Church of *Galatia*. The Preachers of it had no Deſign of utterly aboliſhing, or wholly ſetting aſide the Goſpel of *Chriſt*: But they endeavoured to add ſomething to it, *as neceſſary to Salvation*, which *Chriſt*, or his Apoſtles, had never taught ſo to be. And yet the Apoſtle St. *Paul* calls this *another Goſpel*. *I marvel* (ſays he) *that ye are ſo ſoon removed from him that called you into the Grace of* Chriſt, *unto another Goſpel: Which is not* (indeed properly ſpeaking) *another*; *but there be ſome that trouble you, and would pervert the Goſpel of* Chriſt. By *another Goſpel* then, it is plain, he means no more but the adding any thing to the Goſpel, as *neceſſary to Salvation*, which had not been taught ſo to be either by *Chriſt*, or his Apoſtles; and to put a Stop to this and all the like Practices and Attempts, he adds theſe moſt remarkable Words: *But though we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let them be accurſed.* And that his Words may make the deeper Impreſſion, he repeats the ſame Thing again, *As we ſaid before, ſo ſay I now again, If any Man preach another Goſpel unto you, than that ye have received,*

eceived, let him be accurſed. As you may read he Whole, *Gal.* i. 6.

Though then, for the preſent, we ſhould ſuppoſe hat the Authority of Tradition and all the gene-al Councils, and others, that ever were in the World, and of all the Fathers and ancient Litur-ies that ever were in the Church, and of all the earned men that are, or ever were, upon the Face of the Earth, and the Authority even of an Angel from Heaven, could be brought to prove any ne thing to be neceſſary to Salvation, which nei-ther Chriſt nor his Apoſtles, ever taught ſo to be; we ought to have no Manner of Regard to it all.

As St. *Paul* did, ſo do I repeat the ſame Thing again; *Though for the preſent,* &c.

The Terms and Conditions of our Sal-vation are fixed by God, and have faith-fully and fully been made known by *Chriſt* and his Apoſtles; nor have all the Men that are, or ever were, no nor all the *Angels in Heaven,* any Authority given to them, or any of them, to make any Alteration in, or Addition to, them: And whoever attempts ſo to do, let him well conſider how he ſhall eſcape that dreadful *Curſe,* which St. *Paul,* in theſe Words of his, that I have but now quo-ted, denounces againſt him.

Let us hear the Concluſion of the whole Matter: *Fear God and keep his Commandments; for this is the whole Duty of Man. For God ſhall bring every Work into Judgment, with every ſecret thing, whether it be good, or whether it be evil.* Eccleſ. xii. 13, 14.

I will

I will only add one remarkable Paſſage of St. *Paul*, which I wiſh were deeply imprinted upon the Heart of every Chriſtian: *Flee alſo youthful Luſts; but follow Righteouſneſs, Faith, Charity, Peace with them that call on the Lord, out of a pure Heart. But fooliſh and unlearned Queſtions avoid, knowing that they do gender Strifes*, 2 Tim. ii. 22, 23.

FINIS.

7.

AN ESSAY TOWARDS MAKING THE KNOWLEDGE OF RELIGION EASY TO THE MEANEST CAPACITY.

BEING

A Short and Plain Account of the Doctrines and Rules of Christianity.

By the Most Rev. Dr. EDWARD SYNGE,
late Lord Archbishop of Tuam, in Ireland.
Author of An Answer to all the Excuses and Pretences for not coming to the Holy Communion.

The TWENTY-SIXTH EDITION, Corrected.

Follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart. But foolish and unlearned Questions avoid, knowing that they do gender Strifes.
2 Tim. ii. 22, 23.

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TO THE

READER.

IF thou wanteſt Inſtruction in Religion, and art not furniſhed with better than what this little Book may afford thee, do not content thyſelf with once or twice reading it, but read it over a great many Times; and if there be any Paſſage in it which ſeems doubtful or difficult to thee, propoſe it to thy Miniſter, or to any other diſcreet and well inſtructed Chriſtian, that he may explain it to thee; and never leave off till thou art arrived to a clear Knowledge and ready Remembrance of all the Things that are therein contained. And when thou art thus far grounded in the Knowledge of Religion, ſet thyſelf to the diligent Reading of the Holy Scriptures, and ſuch other Books as may farther improve thee in it, and effectually ſtir thee up to the diligent Practice of it. *If ye know theſe Things, happy are ye if ye do them,* John xiii. 7.

PREFACE.

TOO many there are of those that profess Christianity, who understand but very little of the true Design and Purport of it; and while they are so little acquainted with that which ought to be the Rule of their Faith and Actions, it is not to be wondered that their Opinions are absurd and foolish, and their Lives wicked.

Many good Sermons are preached, and Books published, for the Instruction of the People; but as a Lecture (however learned and rational) in any Art or Science, is not to be understood by any Man who is not first made acquainted with the general System of it; so Sermons, and other excellent Discourses, are but lost to Abundance of Men, for want of their being beforehand carefully grounded in the Knowledge of those Things which, generally, all Christians do agree in.

I grant, indeed, that such Things as these Men ought to have learned by attending on the Work of Catechising in their Younger Days: But where they have neglected this so necessary a Thing in their Youth, we ought, in Charity to their Souls,

to

to uſe the beſt and eaſieſt Method we can, to bring them to it in their riper Years.

It has been the Judgment of ſome wiſe and learned Men, that the moſt effectual Way, under God, to bring all Chriſtian People to a true and profitable Underſtanding of, and Steadineſs in, their Religion, would be to have a Set of plain and ſhort Diſcourſes compoſed, equal in Number to the Sundays in one Year, and plainly and fully containing the whole Body of Chriſtianity; and to have one of theſe Diſcourſes read every Lord's Day in every Chriſtian Congregation, and ſo to continue from one Year to another: And if Men could be content with wholeſome Inſtruction, and were not ſo ſtrangely fond of Novelty of Fancy, and Variety of Expreſſion, I think indeed that a better Way than this could not be contrived.

And this very Thing brought into my Mind, that if any reaſonable Draught of the whole Chriſtian Religion could be made in very plain Language, and brought within the Compaſs of one Hour's reading: Such a little Sort of a Book being put into the Hands of thoſe who have not Money to buy, or Leiſure to read, thoſe that are larger, and being often read in private by ſingle Perſons, in Families, and in Engliſh Schools, and being given in Parcels to Boys at the Latin School to tranſlate as their Sunday's Exerciſe, might be of extraordinary good Uſe, in order to the implanting and for ever keeping freſh in their Minds and Memories, ſuch orthodox and neceſſary Notions of the Chriſtian Doctrine, as may always have a moſt profitable Influence both

upon their Faith and Practice. In Pursuance of which Design I have composed this small Work; and should be very much pleased if some judicious Person, who is a sufficient Master both for Clearness of Thought and Plainness, as well as Conciseness of Expression, would take the same Thing in Hand; who, I easily grant, might perform it much better than I have done.

The Reader is to expect no more here, than a general Account of the necessary Doctrines and Precepts of Christianity: My Proposals being only to give Men of a mean Capacity a true Notion of these Things, by Way of Foundation for farther Knowledge. And for the more particular Handling of such Matters and Quotations of Scripture upon which they rely, I refer them to those many Sermons, and other excellent Discourses, which they have such frequent Opportunities both of hearing and reading. I shall only add, that it may be of good Use for a Man, as often as he intends to receive the Holy Communion, to read over this, or some such other like Book, which may briefly put him in mind of all the Particulars of his Duty; and so be a Help to him both in the recollecting of his Sins, and renewing of his holy Resolutions.

AN

AN ESSAY TOWARDS MAKING THE KNOWLEDGE OF RELIGION EASY TO THE MEANEST CAPACITY;

BEING

A Short and Plain Account of the DOCTRINES and RULES of CHRISTIANITY.

ALL that God requires from any Man, in order to everlasting Happiness, is, *First*, to believe those Things which he has made known; which is called *Faith*: *Secondly*, to live according to the Rules or Laws which he has given to us; which is called *Obedience*: And,

Thirdly, when a Man finds that he has any Way broken the Law of God, to be ſorrowful for it, to confeſs it to God, to beg his Pardon for it, and diligently to amend it for the Time to come; which is called *Repentance*. Theſe three Things then, namely, *Faith*, *Obedience*, and *Repentance*, do contain the whole Subſtance of the Duty of every Chriſtian.

I begin with the firſt of theſe three: And in order to enlighten the Mind, and ſtrengthen the Faith of a Chriſtian, I ſhall endeavour, *Firſt*, to ſhew what are the chiefeſt of thoſe Things which God has made known to Mankind, in order to our Belief: And, *Secondly*, What Grounds and Aſſurance we have, upon which to believe them.

As to the former of theſe, the Things made known by God, to be believed by us, are chiefly theſe:

Firſt, That there is a God, who made the Heavens, the Earth, and all Things therein contained; and has diſpoſed all Things in that moſt uſeful and beautiful Order in which they ſtill continue. That God is not a Body, like unto us, nor ſubject unto any ſuch Frailties or Imperfections as we are: But that he is a Spirit, Eternal, without Beginning or Ending, moſt holy, juſt and true, moſt gracious and merciful: That he knows all Things, can do all Things, and is preſent every where, without being confined to any Place. And although there neither is, nor can be, more than one God, yet in the

the Unity of the Godhead, or Divine Nature, there are three diſtinct Perſons, of whom frequent Mention is made in the Holy Scriptures; and to each of whom both the Name and Attributes of God are often aſcribed: The firſt of theſe Perſons is called the *Father*; the ſecond the *Son*, and ſometimes the *Word*; and the third the *Holy Ghoſt*, or *Spirit*. And this, in ſhort, is the Meaning of what we call the Doctrine of the holy, bleſſed, and undivided *Trinity:* Which is to be received and believed, becauſe God has made it known to us; but ought not to be curiouſly pried into, becauſe it is above our Underſtanding to comprehend. As long as we are here in the Body, we ſee ſuch Things as theſe but as *through a Glaſs darkly*; but when we ſhall be advanced to the perfect State of the Bleſſed in Heaven, then we ſhall ſee *Face to Face*, and *know even alſo as we are known*, 1 Cor. xiii. 12.

To the firſt of theſe Perſons, namely, to the *Father*, the Holy Scriptures do more immediately aſcribe the Work of creating the World by his Almighty Power, and of governing and ordering it, and all Things in it, by his good Providence.

As to the ſecond of theſe Perſons, who is called the *Son*, or the *Word*, we are taught to believe that he came down from Heaven, and took the Nature of Man upon him, and became Man for our Sake, like unto us in all Things, Sin only excepted: That he was conceived by

the Power of the Holy Spirit of God, in the Womb of a pure Virgin, and born of her, whereby he became both God and Man in one Perſon, was called by the Name of *Jeſus* and *Chriſt*: And after he had lived a moſt pure and unſpotted Life, was falſely accuſed by the People of the *Jews* before *Pontius Pilate*, the *Roman* Governor, and was put to the ſhameful and painful Death of the Croſs; and that it might fully appear that he had ſuffered even unto Death, a Spear was thruſt into his Side while he was upon the Croſs; and after his Body was taken down, it was laid in a Sepulchre, and continued there without Life until the third Day.

Now that we may underſtand how we are concerned in this Matter, we muſt here take Notice, that the firſt Man and Woman, *Adam* and *Eve*, whom God created at the Beginning of the World, and from whom all Mankind are deſcended: This firſt Man and Woman, I ſay, ſoon after they were created, did commit a very great Sin, and highly offended Almighty God, in eating of the Fruit of that Tree, which God had poſitively and ſtrictly forbidden them to eat, under the Threatening of a very great Puniſhment. By this Sin of theirs, their Nature became weakened and corrupted, and very much inclined to Sin and Wickedneſs. And becauſe the Nature of the Children muſt needs be like to that of their Parents, the Corruption of the Nature of theſe two Perſons, who were the

the common Parents of Mankind, did communicate an univerſal Corruption of Nature to all their Poſterity; by which all Mankind has ever ſince been naturally inclined to do thoſe Things which God has forbid, and to leave undone thoſe Things which he has commanded; which Corruption of our Nature is what we commonly call by the Name of *Original Sin.*

And beſides this Original Sin, there is no Man (except *Jeſus Chriſt*) who has lived to ſuch an Age, as to be capable of governing and managing his own Actions, but what has committed many actual Sins and Tranſgreſſions; upon both which Accounts we are all, by Nature, rendered unfit for, and incapable of, that Eternal Happineſs which God has provided for us; and alſo are become expoſed to the Wrath of God, and to that eternal Puniſhment, which his Juſtice has prepared for Sinners.

This is the ſad and wretched Condition which all Mankind by Nature are in, ever ſince the Sin of our firſt Parents. But notwithſtanding that Man has thus brought himſelf into this evil State, yet God, in his infinite Mercy, would not preſently forſake, or wholly caſt him off; but was pleaſed again to admit us all into a Capacity of being reſtored to his Favour, and to that eternal Happineſs in the Life to come, of which our original and actual Sins had deprived us. And in order to this, he condeſcended to ſend his Son into the World to

take our Nature upon him, and to become our Redeemer: His Sufferings and Death being accepted of by God, as a Sacrifice and Propitiation for the Sins of the whole World: For the Sake of which, and of his moſt holy and unſpotted Life, God has been pleaſed to promiſe Pardon and Acceptance to all thoſe, who either before or ſince *Chriſt*'s coming into the World, have, or ſhall, embrace the true Faith, heartily repent of their former Sins, and carefully lead their Lives according to the Laws and Commandments of God. And this which *Jeſus Chriſt* has thus done and obtained for us, is commonly called by the Name of the *Work of our Redemption.*

Furthermore, we are taught to believe that *Jeſus Chriſt*, after his Death, did deſcend into Hell. But ſince God has not thought it neceſſary in his Word to give a clear and diſtinct Account, either what Place is meant by *Hell*, or for what Reaſon *Chriſt* did deſcend thither, there is no Reaſon why we ſhould trouble ourſelves with any curious Enquiry into this Matter.

And after it had ſufficiently appeared, that *Jeſus Chriſt* was truly dead; upon the third Day after his Death he roſe again to Life, appeared to his Apoſtles, and very many of his Diſciples, was ſeen and handled by them, and eat, drank, and converſed with them for the Space of no leſs than forty Days (that in that Time they might have ſufficient Aſſurances of the Reality of his

his Reſurrection) after which, in the Sight of a Multitude of them, he was openly taken up, and aſcended into Heaven, where he remains in the higheſt Glory; which is called *ſitting at the Right Hand of God*; where he continues for ever to make Interceſſion with God for us.

Concerning the third Perſon in the Holy Trinity, who is called the *Holy Ghoſt*, or *Holy Spirit*, becauſe he works *Holineſs* in us, we are taught to believe that, ſoon after *Chriſt*'s Aſcenſion into Heaven, the Holy Ghoſt being ſent by the Father and the Son, and coming forth from them, did in a wonderful Manner deſcend upon the Apoſtles and Diſciples of *Chriſt*; enlightening their Minds, and opening their Underſtandings, that they might underſtand the Holy Scriptures, and know the Will of God: giving them Gifts and Abilities to teach and preach the Goſpel with Truth and Power, and enabling them to ſpeak all Sorts of Languages, that they might inſtruct all the ſeveral Nations and People in the World; and giving them Power to work Miracles for the better confirming thoſe Things which they taught and preached. And although the Miniſters and Preachers of the Goſpel do not appear in theſe Days to be endowed with the ſame miraculous Gifts and Abilities as the Apoſtles were, (there being other ſufficient Means for the Inſtruction of the People, and Confirmation of the true Faith and Religion,) yet are we aſſured, that where any Man, in an honeſt and

and lawful Way, endeavours, with Sincerity and Diligence, to improve his Underſtanding, and increaſe his Knowledge in the Things that relate to God and Religion, for the Good both of himſelf and others; the Holy Spirit of God will not be wanting to ſuch a Man, but will aſſiſt his pious and honeſt endeavours, and will more and more enlighten his Mind, that he may grow and increaſe in the Knowledge of thoſe Things which are neceſſary both to his own and others' Salvation. And thus the Holy Ghoſt is the immediate Author and Worker of thoſe Gifts and Graces within us, which are neceſſary for the *Edification*, that is to ſay, the Inſtruction, of all Chriſtian People.

And whereas, by Nature, we are all of us inclined to Evil, and unable of ourſelves to think or do any Thing as we ſhould; the Holy Spirit of God, beſides the enlightening of our Minds with the Knowledge of thoſe Things which are neceſſary to Salvation, does alſo move and work upon our Conſcience, our Will, and Affections, in order to incline and bring us to, and aſſiſt us in, the diligent and conſtant Practice of thoſe Things which God requires from us. And thus the Holy Ghoſt is alſo the Author of Holineſs in us (I mean, if we comply with his Motions, and do not reſiſt them;) which is called the work of *Sanctification*.

The whole Congregation of People, who, by the outward Preaching of the Goſpel, and the inward Motions of the Holy Spirit, have been called

called and brought to receive and embrace the true Faith, and baptiſed in the Name of the Father, Son, and Holy Ghoſt; all theſe Perſons, I ſay, together with their Children, are called by the Name of the *Church of Chriſt*. And as a King is the Head of his Kingdom, ſo is *Chriſt* the King and Head of his Church; and the very End and Deſign of *Chriſt*'s calling and gathering his Church, being the promoting true Godlineſs here, in order to Salvation hereafter; for this Reaſon the Church is ſaid to be *holy*, although many Perſons, who are ungodly, may outwardly appear and profeſs to be Chriſtians, and live in the viſible Communion of the Church; as one that is a Rebel in his Heart, may yet pretend to be a Subject, and live in outward Society with thoſe who are faithful to the Government.

Furthermore, as a Kingdom or Commonwealth, by its Laws and Conſtitutions, is but one Society, although evil Men may raiſe Factions, make Parties, and cauſe Diviſions within it; ſo our Saviour *Chriſt Jeſus* appointed and called but *one* Church; in the *Communion* or Fellowſhip of which, all *Saints*, that is, all good Chriſtians, are for ever to be joined and united, and to partake in common the Advantages and Privileges which God has promiſed to that Society; although by the Perverſeneſs of ſome, and the Miſtakes of others, this ſame Church, which ought to be entirely one both in Faith and Charity, is divided into contrary Parties,

which

which refuſe and renounce Communion with one another.

And whereas, before the Coming of *Chriſt*, the Church of God, that is to ſay, the People whom God hath outwardly called, and made Himſelf and his Will known unto them by his revealed Word; whereas this Church, I ſay, was then confined to one particular Place and Nation, that is to ſay, to the Temple of *Jeruſalem*, and the Children of *Iſrael*; *Jeſus Chriſt* has called all Nations and People indifferently into his Church, offering the Advantages and Privileges thereof, in as ample a Manner to the *Gentiles* as to the *Jews*; and accepting of true Faith, Repentance, Obedienee, and Worſhip, alike in all Parts and Places of the whole World: upon which Account the Church is called *Catholic*, that is to ſay, Univerſal.

As there is a Covenant, that is to ſay, a mutual Agreement or Promiſe, made between a Huſband and his Wife, a Maſter and his Servant, a King and his People: So, in like Manner, is there a Covenant made between God, in and through *Jeſus Chriſt* on the one Part, and the Church on the other. Every Member of the Church, for his Part, promiſes and engages to perform thoſe Things which God requires in order to Salvation, which, at the Beginning, I told you, were Faith, Obedience, and Repentance: And God, for his Part, has promiſed, for the Sake of *Jeſus Chriſt*, that he will give the Grace and Aſſiſtance of his Holy Spirit

Spirit to all thoſe who make a good Uſe thereof; that he will pardon the Sins of thoſe who truly repent; that although, when we die, our Bodies do return to the Earth, out of which they were taken, as our Souls do to God that gave them, yet a Day ſhall come, when this World ſhall have an End, and *Jeſus Chriſt* ſhall come to judge all Mankind; at which Time, the Bodies of all Men ſhall be raiſed again, and re-united to their Souls; and whereas they who have lived wickedly, and died impenitently, ſhall be condemned to eternal Torments, with the Devil, and his evil Spirits, who were caſt out of Heaven for their Rebellion againſt God; they who faithfully and ſincerely perform thoſe Things which God requires, ſhall be rewarded with everlaſting Happineſs and Joy in Heaven, in the Preſence of God for evermore.

And thus we have heard what are the chief of thoſe Things which God has made known to Mankind, in order to our Belief: The next Thing to be conſidered is, what Grounds and Aſſurance we have upon which we may and ought to believe him.

And here, in the firſt Place, ſome of theſe Things are to be believed, becauſe we are aſſured of them by our own Reaſon and Underſtanding. Thus, for Example, our own Reaſon informs us, that the World was made and framed by Almighty God, becauſe we ſee ſo much Order, Beauty, and Uſefulneſs, in the Whole, and every Part of it: That God is eternal,

nal, moſt Wiſe, Good, Juſt, Powerful, and Perfect, becauſe he is the firſt Cauſe of all Things: That good Men ſhould be rewarded, and wicked Men puniſhed, becauſe God is Good and Juſt, Wiſe and Powerful, and that theſe Rewards and Puniſhments ſhall be diſtributed in the Life which is to come, becauſe we very often ſee wicked Men proſperous, and good Men much afflicted, as long as they remain in this Life. Theſe, I ſay, and ſome ſuch Things as theſe, are abundantly taught us, even by our Reaſon alone, and therefore ought to be received and believed, even though God had not made them farther known unto us by any Revelation.

But, we have a farther Ground to believe not only theſe and ſuch like Things as were laſt mentioned, but alſo all the reſt of thoſe Things of which I have been giving an Account: and that is, becauſe they are plainly contained in that Book which we commonly call the Holy Scripture, to which Book we ought to give Credit, becauſe the Doctrine which is contained in that Part of it which is called the *New Teſtament*, was confirmed, not only by the Miracles and wonderful Works, but alſo by the Death and Sufferings of *Jeſus Chriſt*, and his Apoſtles, and many of his Diſciples: And for the other Part of it, which is called the *Old Teſtament*, we ought to give the like Credit to that alſo, becauſe *Jeſus Chriſt* and his Apoſtles do ſo often in the *New Teſtament* give Teſtimony of the Truth of it, and aſſure us, that it, as well as the

New,

New, was written by holy Men, who were inſpired by the Holy Spirit of God.

And although the ſeveral Parts of this Holy Book were originally written in ſuch Languages as are not now generally underſtood by the common People, yet ſince God in his Providence, has all along ſtirred up the Spirits of ſo many and Holy Learned Men, to beſtow ſo much Care and Pains both in the keeping and preſerving, and alſo in the tranſlating and explaining of this Book, and every Part of it, we may be very well aſſured, that if thoſe who are unlearned do give themſelves diligently to the hearing and reading of it, in ſuch Languages as they do underſtand, and alſo are careful to receive and follow ſuch Inſtructions as godly Men, both by Preaching and Writings, do give them out of it, God, who is good and merciful, will undoubtedly accept of them, becauſe that, in this Caſe, they do all that is within their Power to do, and more cannot, with any Reaſon, be required from them.

But if any Man ſhould here tell me, that ſome of thoſe Things which the Holy Scripture propoſes to be believed are far above our Knowledge and Capacity, and therefore that it ſeems impoſſible for us to give our Aſſent to them, becauſe we are not able to underſtand them; I anſwer, that if any Man would perſuade me to believe a Thing which were plainly contrary to Senſe and Reaſon, and ſhould pretend that it were revealed by God, I ſhould imme-

immediately, in ſuch a Caſe, refuſe to comply or yield my Aſſent, becauſe I am ſure that a good and gracious God will never require ſuch monſtrous and abſurd Things from his Creatures: He will never impoſe it upon us to believe that Bitter is Sweet, or Sweet Bitter; that Darkneſs is Light, or Light Darkneſs; that what we ſee, and feel, and taſte, to be a ſmall Portion of Bread, is a Human Body; or that one and the ſame Body can be entirely in many, ſeveral, and far diſtant Places at once. Such Things as theſe, I ſay, I am ſure God will never impoſe upon us to believe, becauſe he has ſo framed the Mind of Man, as to reject all ſuch Abſurdities and Contradictions as theſe, as ſoon as ever he hears them named. But as for Things which do not appear to be abſurd, but only are dark and obſcure, and not contrary to our Underſtanding, although it may be very far above it, if God has thought fit to declare ſome ſuch Things as theſe unto us, there can be no Reaſon why we ſhould not give Credit to them upon his Authority. A Man who is born blind believes that there is ſuch a Thing as Light, (although he knows not what it is,) becauſe all his Neighbours tell him ſo: And if the Holy Scripture tells me that there are three Perſons in the Unity of the Divine Nature, and that the Divine and Human Nature are joined together in the ſingle Perſon of *Chriſt*, why ought I not to give my aſſent to theſe Things, although I do not underſtand the Manner of them?

And

And thus have I given ſome Account of the firſt Things which God requires from us; namely, to believe what he has made known, which is called *Faith*. I proceed therefore to the ſecond Thing which he requires from us: Which is, to live according to thoſe Rules or Laws which he has given us; which is called *Obedience*.

The Way whereby we come to know what the Laws of God are, is partly by our own Reaſon, and more fully by the Holy Scripture: Moſt of the Things which God commands are in themſelves ſo very reaſonable and plain, that they who have not the Light of his Word, may yet very eaſily know them, even by the Guidance of their own Underſtanding; as will preſently appear, when we come to take a View of the Particulars: And for the further directing and aſſiſting our Reaſon, as alſo for the teaching us ſome Part of his Will, which otherwiſe of ourſelves we could never come to know, he has given us a full Account of all his Laws in his revealed Word: And this is a ſufficient Reaſon to oblige us to keep them, becauſe he, who is our Creator and Redeemer, our Supreme Lord, our Maſter, and our Judge, requires it from us.

The chief and moſt fundamental of the Laws of God (and under which all the reſt may be comprehended) are thoſe which are commonly known by the Name of the Ten Commandments: But for the more eaſy taking a full View both

both of theſe, and all the reſt of God's Laws together, they are generally divided into three Sorts; the firſt thereof contains all thoſe Laws which teach us our Duty to God; the ſecond contains thoſe Laws which teach every Man his Duty towards himſelf; and the third contains thoſe Laws which teach us our Duty towards other Men: Under which Diviſion, I ſhall endeavour to give as ſhort, yet plain and comprehenſive, an Account as I can of them.

Firſt, then, as for the Duty which we owe unto God, the chief Parts or Branches of it are theſe, namely, to acknowledge and believe all thoſe Things which he has made known (of which I have already ſpoken): To own that whatever he commands or threatens is very juſt and fit: To hope for, and expect the Performance of all his Promiſes to us upon thoſe very Terms and Conditions that he has ſet down; neither preſuming upon God's Mercy, as if he would bleſs us although we continue in our Sins; nor deſpairing of his Goodneſs and Favour towards us, if we repent of them and ſerve him faithfully: To love God above all Things, becauſe he is ſo excellent and perfect in himſelf, and ſo good and gracious to us; and to manifeſt this our Love towards him, by our earneſt Endeavours to do all Things which may pleaſe him; and by ſtriving to enjoy and be with him, as much as we can here in this Life, by Prayer and Meditation; and alſo in the Life to come, by preparing our-

ſelves to be for ever happy with him in Heaven: To fear God above all Things, becauſe he is moſt Juſt and Powerful, and will certainly puniſh us for our Sins, if we do not repent of them; for which Reaſon we ſhould be more afraid to offend him, than to diſoblige all the Men in the World: To put our Truſt in God in all Manner of Danger or Diſtreſs, aſſuring ourſelves, that if we continue to ſerve him faithfully, he will give us Grace and Spiritual Strength, whereby we ſhall be enabled to reſiſt Temptations, and perform our Duty, and alſo that he will either deliver us from the Troubles and Afflictions of this World, if he ſees it beſt for us, or elſe will give us Strength and Patience to bear them, and make them ſerviceable in the End to our eternal Happineſs: To humble ourſelves before God in a due Conſideration of his Greatneſs and Goodneſs, and our own Weakneſs and Unworthineſs; ſubmitting ourſelves to his holy Will and Pleaſure; in all Things cheerfully obeying whatever he commands, and not only patiently, but thankfully bearing whatever he, in the Courſe of his Providence, ſhall think fit to lay upon us; and the more we are afflicted, endeavouring the more to be fruitful, and abound in all the Works of Virtue and Piety: To honour God inwardly by acknowledging his infinite Greatneſs and Goodneſs, and to expreſs this Honour towards him in our outward Actions; coming to the Place of his Worſhip with Seriouſneſs, and behaving

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ourſelves there with Gravity and Decency; paying a due Reſpect to his Miniſters for the Sake of their Function, being ready to contribute what in us lies to the Advancement of his Glory; employing his own Day in Works and Exerciſes of Piety and Charity; Reading, or Hearing, or Meditating upon his Holy Word, and endeavouring to get the beſt Inſtructions we can out of it; giving due Attendance upon, and Obedience unto, thoſe Ordinances which he has appointed, ſuch as Preaching, Catechiſing, Baptiſm, and the Holy Communion; often calling to Mind the Vow which we enter into at the Time of our Baptiſm, whereby we are admitted into the viſible Society and Fellowſhip of *Chriſt*'s Church, and preparing ourſelves conſtantly and diligently, by Prayer, Meditation, Self-Examination, and Repentance, that we may be fit to come and eat of that Bread, and drink of that Cup, which *Chriſt* has appointed as a Remembrance of his Death and Sufferings for us; and alſo as the Means whereby we partake of, and communicate in, the Merits of his Paſſion; for which Reaſon it is called the *Holy Communion*; never mentioning God's Holy Name but with Serioufneſs and Reverence; abſtaining from all vain, profane, and falſe Swearing, Curſing, and Blaſpheming; always making a Conſcience of performing faithfully whatever we have bound ourſelves to by an Oath, and never making a Jeſt or a By-word of any Thing that relates to God,

God, or wherein Religion is concerned: And laſt of all, to worſhip God both publickly and privately; that is to ſay, to praiſe him for his Goodneſs and Excellency; to give Thanks unto him for his Bleſſings, both Spiritual and Temporal, which we have received from him; to pray to him for all Things neceſſary both for our Souls and for our Bodies; to confeſs our Sins unto him, and to beg the Pardon of them from him; offering up all theſe our Devotions in the Name and through the Mediation of *Jeſus Chriſt* our moſt bleſſed Saviour and Redeemer. Theſe, I ſay, are the main Branches and fundamental Parts of our Duty to God: And as we muſt be ever careful and diligent to perform all theſe Things towards him, ſo muſt we not upon this Account, render this, or any Part of the ſame Duty, to any Thing or Perſon but to God alone. We muſt neither love, nor fear, nor hope, nor truſt in, nor honour, nor worſhip, nor praiſe, nor pray to, any Saint, or Angel, or Image, or any Thing whatſoever, whether in Heaven or upon Earth, in the ſame or the like Manner as we perform theſe Things towards Almighty God; for God is a jealous God, and will not endure any Rival, or Competitor in that Love, Honour, and Duty, which we owe unto him.

I come now in the *ſecond* Place, to thoſe Laws of God, which concern the Duty of every Man towards himſelf: The chief Branches of which are theſe that follow; that is to ſay, to

be humble in our own Thoughts, conſidering what frail and infirm, what ignorant and forgetful creatures we are; not to deſire any Praiſe from Men, but to refer the Glory of every Thing that may ſeem good in us, wholly and entirely to God, who is the Author of it; to be meek and calm in our Temper and Behaviour, never ſuffering Anger or any other Paſſion, to grow ſo ſtrong within us, as to make us either ſay or do any Thing that is unbecoming of a *Chriſtian*; often to conſider and think upon our State and Condition, with reſpect both to this World and that which is to come, that ſo we may be always upon our Guard againſt Temptations to Sin; to be patient and contented in all Eſtates and Conditions of Life, as well Sickneſs as in Health, in Adverſity as in Proſperity; neither murmuring or repining at any Evil that befalls us, nor envying thoſe who ſeem to be in a better Condition than we; not coveting, or in the leaſt deſiring, either Riches or Preferment, but as God ſees fit, and may conduce moſt to his Glory; but always ſubmitting to the ſecret Hand and Directions of God's Providence, which is in every Thing that comes to paſs in the World; to be diligent and induſtrious in improving ourſelves more and more in the Knowledge of Religion, and Practice of every Sort of Virtue; making the beſt Uſe we can of that Portion of Grace which we already have, that ſo more may be given to us; to be very chaſte and modeſt both in our Actions, and alſo

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in our very Words and Thoughts, avoiding not only all filthy Luſt and Uncleanneſs, but even all Manner of immodeſt Diſcourſe; and mortifying and ſubduing all impure Deſires; to be moderate in Eating, ſober and temperate in Drinking, not waſting over much Time in Sleep or Idleneſs, or any Sort of Recreations, much leſs in ſuch as are unlawful; not beſtowing much Coſt in Apparel or Furniture, or any other Thing which ſerves only to pleaſe our Fancy, or gratify our Curioſity; but always making ſuch an Uſe of thoſe Creatures which God has given us, and thoſe Liberties which he has allowed us, as may tend moſt to his Glory, the Good of others, and the Health and Welfare both of our Souls and Bodies. And this ſhall ſuffice for a brief Account of that Duty which every Man, by God's Law, is obliged to perform towards himſelf.

And now, in the *Third* Place, for that Duty which we owe to all other Men. By the Laws of God we are obliged to love all Men whatſoever, (whether they are Poor or Rich, Low or High, Friends, Strangers, or Enemies) although not altogether as well, yet as truly and ſincerely, without any Fraud or Diſſimulation, as we love ourſelves: and this our Love muſt never fail to be ſhewn, by our hearty Prayers for the Welfare of every Man, and our ſincere Endeavours to prevent his Hurt, and promote his Good, as far as we have Ability and Opportunity for it; always remembering and taking Care, that in our doing Good unto one

Man, we do not offer an Injury, or neglect any Part of that Duty which we owe unto another, but doing unto every other Man as we ſhould judge it to be reaſonable and conſcionable for us to expect and deſire that they ſhould do by us, if we were in their Caſe and Condition. We muſt neither take away nor detain from any other Man, any Thing which is his lawful Right; but whatſoever is fairly due to him, either by the Laws of God, or thoſe of the Land, or by any lawful Promiſe or Agreement made to or with him, muſt freely and readily be rendered to him, without putting him to the Trouble of ſuing or contending for it. The Life of no Man muſt be taken away (except by the lawful Authority of the Magiſtrate, or in one's own juſt and neceſſary Defence) nor muſt his Body be maimed or hurt, or his good Name injured or leſſened, either by raiſing or helping to ſpread any falſe or ill-grounded Reports concerning him, or by publiſhing his Faults, or Failings, except in Juſtice and Charity to others we become bound to do it: But on the contrary, we muſt be ready, as we have Opportunity, to contribute what in us lies, to preſerve the Life, and Health, and good Name, as well as the Goods and Eſtate of our Neighbour, if they appear to be in Danger, either by any Accident, or by the malicious Deſign of another againſt them. We muſt not attempt or allure, or by our evil Example encourage, other Men to commit Sin; but as we may conveniently,

ly, we muſt admoniſh, adviſe, reprove, and exhort them for their Soul's Good: Nor may we deceive any Man by falſe or equivocating Speeches, or by breaking ſuch Promiſes as we have made to him; but muſt be true, faithful, and ſincere in all our Converſation and Dealing with all Men: Thoſe who are Poor, or in any Diſtreſs or Affliction, we are bound, to our Power, to relieve, help, and comfort; and although Malefactors may and muſt be puniſhed for the public Good, for a Terror to others, and for the ſaving and protecting the Lives, Eſtates, and good Names of honeſt Men; yet nothing of this Nature muſt be done either out of private Hatred or Reſentment, or with greater Cruelty and Severity than what the Law requires, and is neceſſary for the true End for which ſuch Puniſhments are or ought to be always deſigned. They who are under Errors as to Matters of Religion, are to be argued with, and perſuaded for their Soul's Good, in the mildeſt and moſt gentle Manner; nor ſhould any Heat or Anger, Railing or Reviling, be made uſe of, againſt the greateſt Heretics or Schiſmatics; neither ought any Man to be perſecuted or puniſhed by the Civil Power, barely for his Miſtakes in Matters of Doctrine, provided that he be peaceable, and his Practice good, and that he neither attempts nor teaches any Thing which tends to the diſturbing of the State, or to the debauching of the Morals of the People. They who without any juſt

Cauſe are public Enemies to the State (whether they are foreign Foes or domeſtic Rebels) may be reſiſted, and, under the Commiſſion of lawful Authority, ſubdued by Force of Arms: And if a private Enemy unlawfully aſſaults, or any ways endeavours to injure any Man in his Perſon, Goods, or good Name, it is lawful for the Perſon who is thus aſſaulted or injured to ſtand up in his own Defence, as far as the Juſtice and Exigence of his Caſe requires. But when we have thus done what is neceſſary; or that we are able honeſtly to do, for the Preſervation of ourſelves, or the Public; we muſt not proceed farther out of Hatred or Malice to do any Thing merely to vex, or grieve, or hurt, even the greateſt and moſt implacable Enemies: But on the contrary, having ſo ſecured themſelves, as that they can do us no Hurt, we muſt always be ready to do them all Manner of Good that is conſiſtent with our own neceſſary Safety, and with that Duty which we owe to the reſt of Mankind. Huſbands muſt love their Wives with the moſt tender Affection; of which they muſt give all the Proof they can in all their Actions: And Wives muſt in like manner love and alſo be obedient to their Huſbands, and each of them muſt be ſtrictly juſt and faithful to the other in all Things. Parents muſt honeſtly endeavour to provide for their Children, and to teach and breed them up in ſuch a Manner as may be beſt both for their Souls and Bodies,

diligently and tenderly watching over them, to keep them from all Harm, countenancing and encouraging them in every Thing that is good; and reproving, and ſometimes correcting them, but without Bitterneſs or Paſſion, when they find them given to any Thing that is evil. Maſters and Miſtreſſes muſt be juſt and merciful to their Servants, and Servants muſt behave themſelves not only with Faithfulneſs and Diligence, but alſo with Obedience and Reſpect towards their Maſters and Miſtreſſes. The Paſtors and Miniſters of God's Church muſt be exemplary in their Lives, diligent and induſtrious in their Teaching and Preaching of wholeſome and uſeful Doctrine, and adminiſtering and diſpenſing of all the Ordinances of God, that they may, as much as in them lies, promote the Salvation of the Souls that are committed to their Charge: And the People, on the other Hand, muſt pay a Reſpect to their Paſtors and Miniſters, for their Work and Function's Sake; giving as conſtant and reverent Attendance as they can upon all Holy Offices, and carefully hearkening to, and putting in Practice, all ſuch wholeſome Directions and Inſtructions as they do or ſhall receive from them. And laſtly, all Magiſtrates and Rulers, in their ſeveral Stations, muſt govern the People that are under them, according to the Laws and Conſtitutions of the Land, adminiſtering Juſtice with Diligence and Diſpatch, and without Fear, Favour, or Affection,

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of or to any Man, only always tempering (as much as in them lies) the Rigour and Severity of human Laws, with that Equity, Moderation and Mercy, that the Law of God requires, and is conſiſtent with the Public Good. And the People, on the other Hand, muſt behave themſelves towards the Rulers with Honour and Reverence to their Perſons, and Submiſſion and Obedience to their lawful Authority, making Conſcience of performing whatever the Law of the Land requires, except it ſhould ſo fall out, that ſomething is thereby commanded, which is evidently contrary to God's Law: There being nothing elſe that can excuſe a Subject from giving Obedience to the Laws and Conſtitutions of that Government under which he lives, except he can make it appear, that God himſelf requires the contrary from him.

And thus I have done with the ſecond Thing which God requires from us, which is Obedience to thoſe Laws or Rules that he has given us. I come now to the third and laſt Thing that God requires from us, and that is *Repentance*; which, although it may be reckoned as a Part of our Obedience, becauſe it is a Thing commanded by God, yet ſince it has an equal Relation to every one of the Divine Laws, of which I have but now been giving an Account, I thought it might not be improper to reſerve it here to be ſpoken of in the laſt Place.

Now,

Now, when a Man has tranſgreſſed any of the Laws of God, and thereby made himſelf liable to his Wrath, and eternal Damnation; the firſt Step that he muſt take, in order to Repentance and Reconciliation with him, is to be truly ſorrowful for his Sins, whereby he has provoked ſo Good and Gracious, ſo Juſt and Powerful a God, and run himſelf into ſo great Danger. But the Truth of this Sorrow is not to be judged of by the Violence or Paſſionateneſs of it; but that Man who has ſuch a due Senſe of his Sins, as to be effectually moved thereby to forſake and amend them; he, and he only, can be ſaid to be truly and acceptably ſorrowful for them. Now this Sorrow for Sin muſt, in the next Place, move him to make an humble Acknowledgment and Confeſſion of them to God: And that he may the better perform this, it is neceſſary that he often examine his own Conſcience, and endeavour to bring his Sins to his Remembrance. And at the ſame Time when he confeſſes his Sins, he muſt alſo humbly beg God's Pardon for them, for the Sake of *Jeſus Chriſt*, who died for us; and muſt put on ſerious and ſtedfaſt Reſolutions that he will amend them, and lead a better Life for the Time to come; and that if he has done any Wrong in Word or Deed to any other Man whatſoever, he will make Reparation and Reſtitution to him to the beſt of his Power: And to conclude all, he muſt ſtrictly keep and fulfil theſe Reſolutions when he has made them; or

elſe all that has gone before will ſignify nothing. For indeed Reformation or Amendment of Life is the only Thing that completes and makes up the true Nature of Repentance.

And thus I have endeavoured to give a brief and plain Account of all that God requires as neceſſary to Salvation. And God of his Mercy direct us to believe and practiſe accordingly, and grant that in the End we may enjoy the Reward of all, even eternal Happineſs, through Jeſus Chriſt our Lord.

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8.

THE WAY TO ETERNAL SALVATION Plainly pointed out.

By the Most Reverend

Dr. *EDWARD SYNGE,*

Late Lord Archbishop of TUAM, in IRELAND.

One Thing is needful. Luke x. 42.

A NEW EDITION, Corrected.

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ADVERTISEMENT.

IN this ſhort Diſcourſe, I have endeavoured to bring the nobleſt Argument, that can employ the Mind of Man, within a ſmall Compaſs; and yet to ſet it in a clear Light. Nor ſhall I make any other Apology for the Publication of it, but only that I hope it may be of good Uſe, at leaſt to ſuch as want Money to buy, or Leiſure to read, larger Volumes upon the ſame Subject.

THE WAY TO Eternal Salvation, &c.

1 THESS. V. 21.

Prove all Things: Hold fast that which is good.

AT the twelfth Verſe of this Chapter, the Apoſtle lays down certain Rules of Chriſtian Piety, in diſtinct Sentences; having no Occaſion to connect them one with the other. Of theſe Sentences

my Text is one, of very great Concern to us all (as we ſhall preſently ſee) and therefore carefully to be looked into.

Prove all Things, ſays the Text: Under which Expreſſion we are not to include the Affairs and Buſineſs of this World. For altho', in Prudence, a Man ought to make ſome *Proof* even of ſuch Things as theſe, before he engages himſelf in them; yet theſe are not the Things of which St. *Paul* is here ſpeaking, but only of the Things of Religion; the Things upon which our eternal Salvation depends: Theſe are Things which he directs us to try, examine, and *prove*.

Again: *Hold faſt that which is good*, ſays the Apoſtle. By *that which is good*, he means only that which is agreeable and conformable to the Will of God, which, in Matters of Religion, is the only Rule of *good* to us. To the ſame Purpoſe he ſpeaks, *Rom.* xii. 2. where he directs us to *prove what is that good and acceptable and perfect Will of God*. Alſo *Eph.* v. 8. *Walk as Children of Light, proving what is acceptable to the Lord*. And ver. 17. *Be ye not unwiſe, but underſtanding what the Will of the Lord is*.

From the Text, thus explained, theſe two Propoſitions muſt evidently ariſe.

First,

First, That it is the Duty of every Man to ſearch, examine, and enquire into Matters of Religion, until ſuch Time as he finds it *proved* to the Satisfaction of his Conſcience, what the Will of God is, which he ſtands obliged to perform and fulfil.

Secondly, That when he is convinced what the Will of God is, he ought to *hold faſt* to it, and by no Means to depart from it. *Prove all Things: Hold faſt that which is good:* That is to ſay, that which is agreeable to the Will of God.

First then, it is the Duty of every Man to ſearch, examine, and enquire into Matters of Religion, until ſuch Time as he finds it *proved*, to the Satisfaction of his Conſcience, what the Will of God is, which he ſtands obliged to perform and fulfil. And that this is ſo, there will need no other Argument to prove but this alone, That it is God's Command to every Man thus to do. Which will manifeſtly appear both from Reaſon and *Holy Scripture.*

First, from *Reaſon.* Man is a rational Creature, endowed with Underſtanding, whereby we are enabled to diſtinguiſh between Good and Evil, that we may approve and chooſe the one, and reject and diſapprove the other. As then St. *Paul* puts

this Queſtion, *Who maketh thee to differ from another? And what haſt thou that thou didſt not receive?* That is to ſay, from the Hand of God: 1 *Cor.* iv. 7. So let us in like manner demand from ourſelves, who made us to differ from the Beaſts that periſh? Who *breathed into Man's Noſtrils the Breath of Life*, whereby *Man is become a living Soul? Gen.* ii. 7. Who is it that has given us Reaſon and Underſtanding whereby we are more diſtinguiſhed from Brute Animals than by our bodily Shape? Is not all this owing entirely to the Good-will and Pleaſure of our great Creator?

For what End and Purpoſe then has God made us *rational* Creatures? Is it only that we ſhould employ our *Reaſon* about the ſhort and tranſitory Things of this World, and that we ſhould ſtruggle and contend with one another about them? Has not he made us capable of looking up to him that created us? Of honouring, adoring, and worſhipping him, and of enquiring into his holy Will? And is not this a plain Command, ſignified to us by our own *Reaſon*, that we ſhould accordingly ſo do? In a Word, that Man muſt wholly lay aſide his *Reaſon*, who does not think it his Duty to employ it in enquiring after the Will of God, to the Intent that he

may

may perform it; wherein all Religion entirely consists.

And therefore St. *Paul* pronounces the Heathen World to be *without Excuse*; *because that when they knew God, they glorified him not as God.* They had some competent Knowledge of God even by their own natural Reason: *Because* (as the Apostle speaks) *that which may be made known of God was manifested in them: For God had shewed it unto them. For the invisible Things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead,* Rom. i. 19, 20. But the Heathens did not improve this Knowledge as they ought to have done, to the Glory of God. They did not carefully enquire after the Will of God, in which sober Reason would have guided them a great Way; *but became vain in their Imaginations, and their foolish Heart was darkened,* as it immediately follows.

Thus we may see that *Reason,* of itself, teaches it to be God's Command that we should diligently enquire after his Will: And the same Thing is also enforced upon us by the *Holy Scriptures.* What can be more plain to this Purpose than the Words of my Text? *Prove all Things; hold fast*

that which is good. Thus alſo ſpeaks St. *John*, 1 John iv. 1. *Beloved, believe not every Spirit: but try the Spirits whether they are of God; becauſe many falſe Prophets are gone out into the World.* And accordingly the Church of *Epheſus* is commended for *trying them which ſaid they were Apoſtles and were not, and finding them Liars*, Rev. ii. 2. *Search the Scriptures: For in them ye think ye have eternal Life:* ſays Chriſt, *John* v. 39. And the *Bereans* are approved of for not taking their Religion blindly upon truſt, but *Searching the Scriptures daily whether thoſe Things were ſo*, Acts xvii. 11. Our Bleſſed Saviour puts all Men upon judging for themſelves (which always preſuppoſes a proper Enquiry) *Yea, and why even of yourſelves judge ye not what is right?* Luke xii. 57. And, to add no more Proofs from *Scripture* in ſo plain a Caſe, St. *Peter* directs all Chriſtians to *be ready always to give an Anſwer to every Man that aſketh them a Reaſon of the Hope that is in them*, 1 Pet. iii. 15. Which it is impoſſible for any Man to do, except he firſt makes a ſerious Enquiry into the Will of God, and the Truth of Religion.

Having thus plainly, both from *Reaſon* and *Scripture*, laid this great and fundamental Command of God before you, that we ought,

ought, every one of us, to ſearch and enquire what his Will is; as a faithful Servant ought to do into that of his Maſter; let me add this one Conſideration, that our Obedience to this Command is of the greateſt Moment and Importance to each of us, that any Thing can poſſibly be.

Our Bleſſed Saviour obſerves, that when a Man *intends to build a Tower, he ſits down firſt and counts the Coſt, whether he have ſufficient to finiſh it*, Luke xiv. 28. Or, if *a King goes to make War againſt another King he firſt conſulteth whether he be able to meet him in the Field*, ver. 31. Indeed, in all Matters of great Conſequence, a Man of common Prudence will not fail to conſider beforehand what is moſt proper to be done; leſt, when it is too late, he ſhould find himſelf diſappointed in his Expectation, and perhaps very much damnified. Now what can poſſibly be of greater Conſequence, Moment, or Importance to us all, than to know the Will of God? Upon the due Performance of which the Peace of our Conſciences here, and our eternal Happineſs hereafter entirely depend. If then, in the momentary Affairs and Buſineſs of this World, we think ourſelves obliged to make the beſt Uſe of our Reaſon and Underſtanding, that we may not be deceived

to our Damage or Prejudice; certainly much more ought we ſo to do, when that which of all Things, is, or ought to be, moſt valuable to us, is in Danger of being loſt by our Neglect.

But here it is objected, that to make a full Enquiry into Religion, with the Grounds and Reaſons of each Part of it, wherein the Will of God with Regard to us is contained, is a Thing of great Difficulty, and not to be undertaken by any but a Man of Learning: And ſince upon this ſingle Conſideration the Generality of the Church of *Rome* are perſuaded to make no Enquiry at all into Religion, but to take it on Truſt from their Church, or rather, moſt of them upon the Credit of their Prieſts, I think a clear and full Anſwer ought to be given to this Objection.

Let us then for the preſent ſuppoſe it to be very *difficult* to make an Enquiry into Religion: Is this a ſufficient Reaſon for our not doing it, when God has commanded it? It is *difficult* for us, who carry Fleſh and Blood about us, to keep our Paſſions in Subjection to Reaſon and Religion, and to mortify and ſubdue all our evil Inclinations; and yet there is no ſober Man who does not own this to be his Duty. More *difficult* it would be to expoſe ourſelves to Perſecu-

tion, and even to Death for the Sake of Religion and a good Conſcience: And yet if God in his Providence, ſhould call us to this, there is no ſincere Chriſtian who will not acknowledge that he ought willingly to ſubmit to it. *Difficulty* then is no juſt Excuſe for our not obeying any Command of God: as I have ſhewn it to be that every Man ſhould make diligent Enquiry into his Will, or into Matters of Religion, wherein it is contained.

But, at once to take off the whole Force of this Objection, it is very plain that a full and ſatisfactory Enquiry into Religion, as far as we are concerned to know it, is ſo far from being *difficult*, that it is very eaſy to be made by every one, even of a mean Capacity, who with moderate Diligence and Attention will ſet himſelf to it. And becauſe this is a Point of the higheſt Importance, I ſhall crave your Patience, whilſt I briefly ſet it in a full and clear Light.

The only End and Deſign of God, in making Religion known to Mankind, is that we might live holily here, and be eternally happy hereafter. *This is the Will of God, even your Sanctification*, 1 Theſſ. iv. 3. and *The Goſpel of Chriſt is the Power of God unto Salvation*, Rom. i. 16. Whatever Doctrines then are advanced by any Man, un-

der the Pretence of Religion, if they have no Tendency towards making us holy in this Life, or happy in that which is to come, Religion (properly ſpeaking) is not at all concerned in them; nor is any Man obliged to enquire into the Truth of them. *Flee youthful Luſts; but follow after Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure Heart*, ſays St. *Paul:* All ſuch *Queſtions* as have no Tendency hereunto, he brands with the Name of *fooliſh and unlearned*, and directs us to *avoid* them, *knowing that they do gender Strifes*, 2 Tim. ii. 22, 23.

Turn over the vaſt Multitude of great and ſmall Volumes of controverſial Divinity (as it is called) with which learned Men have troubled the Chriſtian Church; and you will find them full fraught with barren Speculation, *Strifes of Words*, (1 Tim. vi. 4.) *which miniſter Queſtions rather than godly edifying which is in Faith:* To which Sort of Things the Apoſtle directs us *not to give Heed*, 1 Tim. i. 4.

Theſe are the Things which ſeem to perplex Religion, and to make it difficult to know *what the Will of the Lord is*, (Eph. v. 17.) But if we lay them all at once aſide, as St. *Paul* directs us; we may plainly ſee, that all the Knowledge of Religion that is neceſſary

neceſſary to make us holy, and, in Conſequence thereof, eternally happy, entirely conſiſts in theſe three Things. Firſt, that we be fully perſuaded of the Being of God; which is the firſt Principle and Foundation of all Religion: Secondly, that we be convinced of the Truth of that Religion which was taught by Jeſus Chriſt and his Apoſtles; without which we cannot be Chriſtians: And thirdly, that we be rightly informed what it is which God requires from us, according to the Goſpel of Jeſus Chriſt, in order to our Salvation. *This is Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, John xvii. 3. He that is ſufficiently inſtructed in theſe three Things, and leads his Life according to them, can want no Knowledge that is neceſſary to make him a good Chriſtian, and bring him to eternal Salvation. And all this Knowledge may eaſily be attained unto by every Man of a common Capacity, who will but a little ſeek after it. *Seek and ye ſhall find*, ſays Chriſt, *Matt.* vii. 7. But if a Man will not be at a little Trouble in *ſeeking*, how is it poſſible for him to find what he would have.

Firſt then, it is eaſy for ſuch a Man to arrive at a full Perſuaſion touching the Be-

ing of God. And indeed it is hard to ſuppoſe, that any Man can look about him, or make the leaſt Obſervation on the Structure of the whole World, and the many Sorts of Creatures contained in it, without being fully convinced of this great Truth.

Aſk the moſt ignorant Man, who has not quite loſt his Reaſon, who it was that made the *Clock*, which points out the Hour of the Day and Night to him? And he will readily tell you it was made by ſome *Clock-maker*; and if there had not been ſuch an *Artiſt* both to contrive and frame it, there never could have been any ſuch a Thing as a *Clock*.

Let him, in like Manner aſk himſelf, Who made the whole Univerſe, and every Thing therein? Who made the Sun, Moon and Stars, to mark out for us the Day for Labour, the Night for Reſt, and the ſeveral Seaſons of the Year, for Tilling of the Ground and ſaving the Fruits of it? Who gave the Earth Power to bring forth Graſs, Herbs, and Trees for the Uſe both of Man and Beaſt? Who placed the Earth at ſuch an exact Diſtance from the Sun, as to be cheriſhed by its Heat, and yet not burnt up by it? Who gives to all living Creatures Power to receive the Nouriſhment fitted for them, and to propagate their Kind, that

that the Earth may not be laid waſte and made deſolate? Who gives unto Man a rational Soul, and endows him with proper Faculties, whereby to make Uſe of the Creatures put within his Power for his Support and Comfort? And, laſtly, who is it that, for ſo many thouſand Years, has kept, and ſtill does keep all theſe Things in that exact Order wherein they have ſo long continued? Many more plain Queſtions might be added to theſe: But if a Man ſeriouſly puts theſe alone to himſelf (which one of a mean Capacity may eaſily do) his own Reaſon muſt preſently convince him, that if ſo poor a Thing as a *Clock*, or any other Engine, could not be without an *Artiſt* to contrive and faſhion it, much leſs could there be ſo glorious a Structure as the whole Univerſe (in every Part of which there is ſo much Art and Contrivance) if there were not a moſt wiſe and powerful God to frame it, and put it in that Order wherein we find it. *The Heavens declare the Glory of God; and the Firmament ſheweth his handy Work:* Pſalm. xix. 1. And *the inviſible Things of him, from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made, even his eternal Power and Godhead*, Rom. i. 20.

Secondly, It is eaſy for a man of a mean Capacity, with a little attentive Enquiry,

to

to become well convinced of the Truth of the Chriſtian Religion.

The moſt illiterate Man who converſes at all among his Neighbours, either does, or eaſily may, upon very good Grounds, believe many Things that are recorded in the Hiſtories of paſt Times. Who (for Example) has the leaſt Doubt but that there were ſuch Perſons as King *Henry* the Eighth, Queen *Elizabeth*, King *Charles* the Firſt, and others, who ſat upon the Throne of *England?* Theſe Things are notorious, and no Man is ſo mad as to contradict them. Now, what is or can be more notorious in all Hiſtory than the Miracles of Jeſus Chriſt and his Apoſtles? They healed Multitudes of Sick People with a Word or a Touch; they gave Sight to the Blind, Hearing to the Deaf, and Strength and Agility to the Lame and Maimed. Chriſt Jeſus walked upon the Water, and ſtilled the Tempeſt by his Command. He fed Multitudes with a very ſmall Quantity of Proviſion. He caſt out Devils, reſtored the Dead to Life, and roſe himſelf from the Dead the third Day, after he had been crucified, and his Vitals pierced by a Spear. He converſed familiarly with his Diſciples for forty Days after his Reſurrection; and then was openly taken up into Heaven in their Sight, and ſoon after,

after, by ſending the Holy Ghoſt upon them, he gave them Ability to ſpeak all Languages; without which it had not been poſſible for them to preach the Goſpel to all Nations.

All theſe Things, I ſay, are moſt notorious, and tranſmitted down to us in the Hiſtory of the *New Teſtament*, by a Multitude of as faithful and unexceptionable Witneſſes as ever gave, or could give Teſtimony to the Truth of any Fact whatſoever: Witneſſes who could not hope to gain any Thing by their Teſtimony, if it were falſe: and ſuffered all manner of Perſecution, and even Death itſelf with exquiſite Torments for adhering to it: Which is known to have been the Caſe of the Apoſtles, and very many of the firſt Diſciples of our Bleſſed Saviour: Of all which it is moſt eaſy for every Man, with a little Enquiry, fully to inform himſelf.

Is not this then enough to convince any Man, who will but think of it, that they who were enabled to work ſo very many Miracles for the Confirmation of the Doctrine which they taught, had moſt certainly their Power and Authority from God? And conſequently that the Religion, which was taught by Jeſus Chriſt and his Apoſtles, is the true Religion? Our bleſſed Saviour appeals

peals to the miraculous Works ſo often done by him. *Though ye believe not me* (ſays he) *believe the Works; that ye may know and believe that the Father is in me, and I in him*, John x. 38.

And if to this we add that the Chriſtian Religion, in every Part of it, is moſt pure and holy, and agreeable to the Nature and Attributes of God (which is manifeſtly the Caſe, and will ſufficiently appear from the ſhort Draught of it which, by and by, I ſhall have Occaſion to make) it will much ſtrengthen the Argument, beyond any Pretence of an Anſwer.

Thirdly, It is eaſy for a Man of a common Capacity to get ſufficient information touching all that God, according to the Goſpel of Jeſus Chriſt, requires from us in order to our Salvation.

Indeed, if he reſolves to perplex his Mind with thoſe Niceties and Subtilties, thoſe *fooliſh and unlearned Queſtions*, which I have ſhewn you St. *Paul* directs us to *avoid*, and *give no Heed to*, he will ſoon bring himſelf into an inextricable Labyrinth. But the direct Way to Salvation is very plain to be underſtood; and the only Difficulty of it is to unmortified Fleſh and Blood to put it in Practice. Hear what St. *Paul* ſays touching this Matter, Rom. x. 8. *The Word*

is

is nigh thee, even in thy Mouth and in thy Heart; that is the Word of Faith which we preach; That if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved. Always provided that the Courſe of thy Life be anſwerable to this Belief; which, by the whole Tenor both of the Law and the Goſpel, is ever to be underſtood.

The Ceremonial and Judicial Laws of *Moſes* were only given to the People of *Iſrael* (whom God hath united into one civil, as well as ſacred Society,) and are all of them now aboliſhed under the Goſpel. But God always did, and ever will, require, both from them and all other Nations, that they ſhould ſtrictly obſerve the moral Law. *He hath ſhewed thee, O Man, what is good; And what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?* ſays the Prophet *Micah*; Chap. vi. 8. *Let us hear the Concluſion of the whole Matter: Fear God, and keep his Commandments: For this is the whole Duty of Man*; ſays *Solomon*, Eccl. xii. 13. *In every Nation, he that feareth God and worketh Righteouſneſs, is accepted with him*; ſays St. *Peter*, Acts x. 35.

St.

St. *Paul* represents the Sum and Subſtance of all that is neceſſary to Salvation, in theſe few and plain Words: *The Grace of God, that bringeth Salvation, hath appeared to all Men: Teaching us that, denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World: Looking for that bleſſed Hope, and the glorious Appearing of the great God, and our Saviour Jeſus Chriſt: Who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People zealous of good Works*, Tit. ii. 11. Certainly God, who is infinitely Wiſe and Good, has given the Bleſſing of Religion to us his Servants, not to puzzle or perplex us, but to guide and direct us in the Performance of our Duty; if we will but give due Attention to it.

The whole Chriſtian Religion is manifeſtly comprehended under theſe few Heads. "To believe in one God, the Fa-
"ther, the Son, and the Holy Ghoſt; in
"whoſe Name Chriſt has commanded all
"who come into his Church to be bap-
"tized. To love God above all Things;
"and to ſhew our Love of him by keep-
"ing all his Commandments. To ſhew
"Love and Good-will to all Mankind,
"Friends, Strangers, and even Enemies,
"as far as we have Ability and Opportu-
"nity

" nity for it. To be juſt and true, ſober,
" patient, temperate, and chaſte in the
" whole Courſe of our Lives. To put
" our Truſt in God's Mercy through the
" Death and Sufferings of Jeſus Chriſt,
" for the Pardon of our Sins, upon our
" true Repentance. Often to commemo-
" rate the Death and Paſſion of Chriſt,
" who died for our Sins, by eating of
" that Bread and drinking of that Cup,
" which he has appointed for that Purpoſe.
" To live peaceably, quietly, and con-
" tentedly amongſt our Neighbours, and
" obediently and ſubmiſſively to our Su-
" periors. To ſanctify the Lord's Day.
" To worſhip God both publickly and
" privately, and conſtantly to pray to him
" for the Grace and Aſſiſtance of the
" Holy Spirit, to enable us to perform
" every Part of our Duty: And, in the
" Performance of all this, to hope for a
" bleſſed Reſurrection and eternal Salva-
" tion; not for any Merits of our own,
" but through the Mercy of God, and
" the Mediation of Jeſus Chriſt our Bleſ-
" ſed Saviour and Redeemer."

Too many there are, and have been, who have mixed falſe, or, at beſt, unneceſſary Doctrines with their Religion: But this, which I have now recounted, is the Sum and

and Subſtance of the whole Chriſtian Religion: And what is there in it all, that may not eaſily be known by every one who will but a little enquire into it? Indeed I may almoſt aſk, what Man is there, who converſes among Chriſtians, that does not know all this already? Excepting ſuch as, by ſhutting up the Eyes of their Underſtanding, have made themſelves wilfully blind. Altho' perhaps one who is illiterate may not be able well to expreſs the Senſe which he has of it. Well, therefore, may I conclude, that it is eaſy for a Man of a common Capacity to get ſufficient Information touching all that God requires from us, under the Goſpel, in order to our eternal Salvation.

It is indeed the Duty of every Man, according to his Ability, to improve his Notions of Religion, and to *grow in the Knowledge of Jeſus Chriſt*, as St. *Peter* directs; 2 Pet. iii. 18. That, if poſſible, he may be qualified, *by ſound Doctrine, both to exhort and to convince the Gainſayers*, Tit. i. 9. But a little Knowledge, if a Man can get no more, and conſcientiouſly puts in Practice what he knows, may be ſufficient (through the Mercy of God) to bring him to Salvation.

Having

Having thus ſufficiently cleared up my firſt Propoſition, and ſhewn it to be the Duty of every Man to make the beſt Enquiry he can into Religion and the Will of God; as alſo how eaſy this Taſk is, even to a Man of a mean Capacity, if he honeſtly ſets himſelf to it: I ſhall have Occaſion to ſay but little touching my ſecond Propoſition, which was,

That when a Man is convinced what the Will of God is, he ought to hold faſt to it, and by no Means to depart from it.

This is a Truth univerſally acknowledged by all Men, who own the Being of God; and therefore needs no farther Proof. God is our Creator; our ſupreme Lord and Maſter; by *His Will* alone we muſt ſtand or fall to all Eternity. As, therefore, it is our Duty to enquire after it; ſo it is both our Duty and Intereſt, when we have found it, to be obedient to it, and upon no Account to depart from it. *Let us hold faſt the Profeſſion of our Faith, without wavering. For he is faithful that promiſed,* ſays St. *Paul,* Heb. x. 23. And *we ought to obey God rather than Men*; ſay the Apoſtles, *Acts* v. 29. And ſo will every other Man ſay; although too many there are, who do not practiſe accordingly.

Let

Let us now ſee what Uſe we ought to make of the Doctrine which I have thus eſtabliſhed from my Text.

Firſt then, what ſhall we ſay of thoſe Men, who are careful to enquire into every other Thing that concerns them, and yet never make any Enquiry at all into the Truth of their Religion.

If a Man be about to make a Bargain, or to tranſact any worldly Buſineſs, he commonly conſiders whether what he is going to do will be for his Benefit, and whether he may do it with Safety. But although he owns that his eternal Happineſs entirely depends upon the Truth of his Religion; yet why he is of that Religion which he profeſſes, rather than of another, he is able to give no good Reaſon.

One Sort of Men there is, who make it their avowed Profeſſion never to ſearch into the Grounds and Reaſons of their Religion. But (ſay they) we believe as the Church believes, and we are ſafe. And if you aſk them, how they know that their Church, upon which they depend, is the true Church, and that what they believe is as the Church believes? To this they have no other Anſwer to give, but that their Prieſts tell them ſo.

But

But, in the Affairs of this World, they will not rely upon the bare Credit and Authority of their Prieſts, who they well know may be miſtaken; and why then ſhould they do it when their eternal Salvation is at Stake? Why do not they conſult their own Reaſon, and ſtudy the *Holy Scriptures*, until they are fully ſatisfied whether thoſe things which they learn from their Church, or rather from their Prieſts, are agreeable to the Will of God? No; they will not do this; but ſuffer themſelves to be charmed and laid to ſleep by the bare Name of *the Church*, altho' they know not what the Church is, and give themſelves no farther Trouble about the Matter.

The *Holy Scriptures* are by all Chriſtians owned as the Word of God: And in them (being faithfully tranſlated into many Languages) particularly in thoſe of the *New Teſtament*, the Life, Miracles, Death, Reſurrection, and Aſcenſion of Jeſus Chriſt are plainly ſet forth, together with that Doctrine of Salvation which he commanded his Diſciples to teach; and for the doing of which, he gave them the Gift of the Holy Ghoſt: And St. *John* expreſly tells us, that *Theſe things are written that we might believe that Jeſus is the Chriſt, the*

Son of God; and that believing we might have Life through his Name, John xx. 31. What an Infatuation then is it for any Man, who calls himſelf a *Chriſtian*, to ſuffer himſelf to be kept a Stranger to this holy Book?

Others there are, who, although they have full and free Liberty of *ſearching the Scriptures*, and enquiring into the Grounds and Reaſons of Religion, yet groſly neglect to do it. *Be ready always to give an Anſwer to every Man that aſketh you a Reaſon of the Hope that is in you*; ſays St. *Peter*, 1 Pet. iii. 15. But many there are, of both Sorts, who ſeek for no other Reaſon why they hope to be ſaved in the Religion which they profeſs, but only that thus they have been taught from their Infancy: Which Reaſon may as well be urged by a Turk or a Heathen as by them.

I have ſhewn it to be a Duty of the greateſt Importance to every Man, that he ſhould ſearch and enquire into Religion and the Grounds of it; and alſo that this may be done, with very good Succeſs by every Man, even of a mean Capacity, who will but ſet himſelf to it with the ſame Care and Attention as he does to his worldly Buſineſs. That Man, therefore,

therefore, who neglects so to do, is for ever left without any manner of Excuse.

Secondly, What shall we say of those Men, who have indeed a competent Knowledge of Religion, but yet do not form their Lives according to what they very well know.

Nothing can be plainer than that God requires from us all, that we should be *zealous of good Works*, diligent in the Practice of Piety, Justice, Charity, Compassion, Truth, Sobriety, Temperance, Modesty, Chastity in our Words and Actions, and every other Christian Virtue. Of all this none of us can pretend to be ignorant; and yet how many are there, who in their Practice are the very Reverse of it? Who never set themselves to *hold fast that which* they know *is good*, and most agreeable to the Will of God? as my Text directs us all to do. These Men are self-condemned, and therefore it is in vain to dispute with them. For, as our blessed Saviour says, *If they hear not Moses and the Prophets, neither will they be perswaded though one rose from the Dead*, (Luke xvi. 31.) So may we say, that if a Man will not hearken to the Dictates of his own Conscience, neither

will he regard what any other Man ſays to him.

But ſuch Men ought to remember, that Chriſt has expreſly told us, that *That Servant who knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes*, Luke xii. 47. *O that they were wiſe, that they underſtood this; that they would conſider their latter End!* as God, by *Moſes*, ſays to the People of *Iſrael*, Deut. xxxii. 29.

Laſtly, The Doctrine of my Text may be of great Uſe to us, when Men endeavour to perplex our Minds by attempting to perſuade us that divers things are neceſſary to Salvation, which really are not ſo.

For Example: The Church of *Rome* with great Aſſurance tells us that we cannot be ſaved, except we receive all thoſe *Additions* which ſhe (without any Authority but her own) has preſumed to make to the Chriſtian Religion. If a Man be convinced of the Truth of a Doctrine, he cannot but give his Aſſent to it: But if he be not ſo convinced, it is impoſſible he ſhould believe it, whatever he may pretend; and God requires Impoſſibilities from no Man.

My

My Text directs us that, when we have *proved all things*, we ſhould *hold faſt that which is good*. That is to ſay, whatever is conformable to the Will of God, whatever he has commanded and requires from us (the Sum and Subſtance of all which I have but now ſet before you) all this we ought to *hold faſt*, and lead our Lives according to it, without bewildering ourſelves with thoſe things which are above our Capacity.

The Church of *Rome* takes very much upon herſelf, and Men of real or pretended Learning have advanced many Opinions of their own: But God alone, who is the ſole Author and Giver of Salvation, has Power to preſcribe the Conditions of it: And if we honeſtly and ſincerely perform what God has commanded (all which, I have ſhewn you, it is eaſy for every Man to learn) we are ſafe.

The Apoſtles of Chriſt themſelves *had no Dominion over the Faith of Chriſtians*, 2 Cor. i. 24. *I have not ſpoken of my ſelf* (ſays Jeſus Chriſt) *but the Father which ſent me, he gave me a Commandment what I ſhould ſay, and what I ſhould ſpeak: and I know that his Commandment is Life everlaſting. Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak,*

John xii. 49, 50. In like manner, Christ sent his Apostles to *teach Men to observe all things whatsoever he had commanded them*, Matt. xxviii. 20. The Apostles were *faithful Stewards* of this Trust committed to them, 1 *Cor.* iv. 2. Wherever they preached the Gospel, they *kept back nothing that was profitable*, Acts xx. 20. but *declared all the Counsel of God*, ver. 27. Nor did they expect that what they taught should be received because it was the Doctrine of *Paul*, *Apollos*, *Cephas*, or any other Apostle, but purely and only because it was the Doctrine of *Christ*, 1 Cor. i. 12. For *Who is Paul, and who is Apollos, but Ministers, by whom ye believed?* Chap. iii. 5. And when once the Apostles had preached the Gospel, *if they themselves, or an Angel from Heaven should have taught any other thing, as Gospel, than that which they had preached, let him be accursed*; says St. *Paul*, Gal. i. 8. Nor have we any authentick Account of what the Apostles taught or preached, except the *Holy Scriptures*. All this is most plain.

If therefore the *Romanists* would have us receive their Doctrines of Transubstantiation, the Sacrifice of the Mass, the giving Divine Worship to the Host, the Communion under one Kind alone, the Invo-

Invocation of Saints, the worſhipping of Images and Relicks, Purgatory, the Pope's Supremacy, and all the reſt of their Errors: If (I ſay) they would have us receive all theſe things as neceſſary to Salvation; it is incumbent on them to prove, Firſt, that all theſe Doctrines were taught by the Apoſtles; and Secondly, That God requires the Belief of them from us. Neither of theſe Points is pretended to be proved from the Principles of Natural Reaſon: And therefore if they take upon them any other Way to prove them, it muſt be either from *Holy Scripture* (in which they moſt notoriouſly fail) or from ſome new Revelation made by God; of which they ought to give a ſufficient Account, if they expect that we ſhould believe them.

I ſhall conclude with a Repetition of thoſe moſt divine Words of St. *Paul*, which I have once already mentioned, and ought to be deeply imprinted upon the Heart of every *Chriſtian*, Tit. ii. 11. *The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World; Looking for that bleſſed Hope, and the glorious appearing of the Great God,*

God, and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of good Works. This we are sure is all *good*, and agreeable to the Will of God. In the Name of God then, let us *Prove, Approve, hold it fast*, and bring forth the Fruit of it in the whole Course of our Lives, to the Glory of God, and our own eternal Salvation, through the same our blessed Saviour Jesus Christ. *Amen.*

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TO THE

READER.

ALTHOUGH this little Book was designed for the use of a particular Parish, for those especially of the younger Sort in it, bred mostly to labour, and in a low station of life; yet it may not be unprofitable to all Persons, who are seriously disposed, and will dispense with the plainness and simplicity of style in which it is written. Whether the present Age is worse than the foregoing, is not easy, nor very material, to determine. It is enough to say, and more, (one would wish) than need be said; that Books of this kind are never unseasonable. If this is as well accepted as it is meant, it will not fail of producing good effects. If it shall give occasion to

any one good action, or thought, it will not be entirely fruitleſs; but, if it ſhall contribute to the *ſaving a Soul from Death*, the Author will have great reaſon to bleſs God, that he hath thus beſtowed ſome part of his time.

As he hereby ſhews a charitable inclination to promote the Salvation of others, let them return the obligation, by making his endeavours effectual; that ſo He, by Their means, as well as they, by His, may, through the mercies of God to both, and the merits of His Bleſſed Son, our Redeemer, be everlaſtingly happy in the world to come.

THE

COUNTRY CLERGYMAN'S

ADVICE.

Children, Beloved in the Lord!

AS it has pleaſed Almighty God to call me, although greatly unworthy, to take care of ſome part of his holy Church; ſo am I firmly perſuaded, that He will one day require at my hands an account how I have diſcharged this truſt. That I may not appear then wholly wanting in the performance of my duty, I take this method of addreſſing myſelf to *You*, putting every one of you in remembrance of the Engagements ye are under by Baptiſm; explaining to you, in a familiar way, the whole *belief* and *practice* of a Chriſtian; and exhorting you to the performance of every Chriſtian duty. And *God is my witneſs*, that I am very deſirous that all of you, as ye grow in years, may *grow* alſo *in grace*; that ye may all *know God from the leaſt to the greateſt*, and obey him as ye ought, living as becometh Chriſtians, and *ſhining as lights in the world*.

REMEMBER then, my dear Children, that there was once a time, when each of you was brought to God in Baptiſm; being entered into Chriſt's Church by the ſprinkling of Water, as he himſelf has appointed. The ſprinkling of Water may ſeem to

you as a thing in itſelf of but ſmall account, and ſo indeed it is; but in Baptiſm it is a matter of the utmoſt concern, inſomuch that they who wilfully neglect it have no ſort of title to the promiſes made to mankind in the Goſpel of Jeſus Chriſt. For he has been pleaſed to make it the ordinary means of admitting perſons into His Church; and therefore without it no one can be ſaid to be in covenant with God, or to have any aſſurance of being ſaved. *Except a man be born of Water and of the Spirit,* (ſays our bleſſed Saviour) *he cannot enter into the Kingdom of God:* and, *He that believeth, and is Baptized, ſhall be ſaved.* For this reaſon ye were baptized, when as yet ye were *Infants*; and, from the beginning, it has been a cuſtom in the Church to do the ſame: for our forefathers thought very juſtly, that it could never be too early to enter into covenant with God. And provided any ſecurity could be given, that Children, when grown up, ſhould be taught what had been done for them, and inſtructed how to perform the *Engagements*, which were entered into in their names, it ſeems to them moſt expedient to admit ſuch to Baptiſm, although the Children were not then capable of fulfilling the terms of it. This gave occaſion for the requiring of Sureties, or what we call *Godfathers* and *Godmothers*, in Infant Baptiſm; perſons who have been baptized themſelves, and are of good and pious converſation in the Church. Theſe undertake to teach the Children they have anſwered for at the time of baptiſm (as ſoon as they are able to learn) *what a ſolemn vow, promiſe, and profeſſion they have made by them* their Sureties. They are to inſtruct them in the nature of baptiſm, and the obligations they are under thereby; *to exhort them to hear frequently the word of God; to ſee that they are taught to read and underſtand the Creed, the Lord's Prayer, and the Ten Commandments, in their own Mother Tongue*; and, finally, they are to *take care, that they*

be

be virtuously brought up to lead a Godly and a Christian Life.

THESE instructions, I trust, *Ye* have received from your own Godfathers and Godmothers; or at least from your *Parents*, whose duty it is also to give you religious instruction. Permit me to join with them in this good Work; as, by God's appointment, I also have a share with them in the care of your Souls. *Simon*, (saith our blessed Saviour) *lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He then saith unto him, Feed my Lambs.* The teaching of Youth the Grounds of Christianity, and instilling into them the principles of it in their tender years, is, it seems, a necessary consequence of the love of Christ, and the principal duty of the Ministers of the Church. And besides the Benefit, which *ye yourselves* may receive from me in this labour of love, it may not be unprofitable to those of *riper* years; who, when they see the instructions here given to *you*, may be led to reflect upon *themselves*, and may from hence take occasion of ordering their lives more suitably to their Christian Calling.

FIRST then let me, in a few words, acquaint you with the *nature* and *advantages* of that most Holy Religion into which ye are baptized. It is a Religion built upon the surest foundation, no less than the hopes and expectations of good men in all ages; the testimony of *Prophecies*, even from the beginning of the world; and the actual revelation which God was pleased to make of Himself to mankind, by sending *His blessed Son* to dwell amongst them: who in their flesh, and with their infirmities, but without sin, did, for some space of time, wholly employ Himself in teaching them the way to everlasting Life, confirming the truth of what He said by many *Miracles*, which no one could have wrought except he had been sent from God. This holy Person, called

in Scripture *the Word of God*; who, *in the beginning was with God, and was God*; by whom *the world* is ſaid to have been *made, and all things therein*; and who was of ſuch high dignity that He *thought it no robbery to be equal with God*: this holy Perſon, I ſay, did conſtantly and openly teach all men where-ever he came, that there would be moſt certainly a future ſtate of Rewards and Puniſhments: to which all men, in all parts of the earth, from the beginning of the world to the end of it, ſhall be called by a general Reſurrection of their Bodies from the dead, and ſhall ſtand at the ſeat of his Judgment, to receive their ſentence from Him, according to what they have done in their lives, *whether it be good or evil*. Farther; he taught them, that there was no way of being reconciled to God, but *through Him*: that God's anger againſt them for the tranſgreſſion of their firſt Parents, and their own actual ſins, can only be pacified by a ſtedfaſt belief in Him and his doctrines, and by a ſincere and willing obedience to his commands: that although Repentance makes no amends for faults that are paſt, and therefore is of no value in the ſight of God; yet, if real, and not too long delayed, it will be accepted through faith in Him, and through the merits of His ſufferings and death: that hereby all ſins will be forgiven to men, be they ever ſo great, or ever ſo often repeated: that whatſoever they ſhall aſk of God, faithfully, in His name, and ſhall be convenient for them, ſhall be granted: that, as he was himſelf a ſacrifice and atonement for the ſins of men, ſo He would continue, to the end of the world, a Mediator for them with God, always ſoliciting their pardon: and that, during his abſence from them, and whilſt He was employed in this good and charitable office, He would cauſe the holy Spirit of God to reſide amongſt them; aſſiſting and comforting them under all the trials and temptations of this mortal ſtate,

and

and preparing them for an eternal ſtate of happineſs and glory.

This is the ſum and ſubſtance of the Chriſtian Profeſſion. And, bleſſed be God's holy name, who has given *You* an opportunity of taking it upon you. Make it your conſtant prayer to God, that He would be pleaſed to endow You with *that wiſdom which is from above*; that he would enlighten your minds with the knowledge of your duty, and give you grace to practiſe it; that you may lead your lives anſwerably to this profeſſion, and finally obtain the promiſe of everlaſting life.

But to be more particular: if ye would learn farther, what are the benefits ye reap from being *Chriſtians*; ye will find them briefly, yet fully, ſummed up in the Catechiſm of our Church, which ye were once taught to repeat, and do now (I hope) deſire to underſtand. It is there ſaid, that by Baptiſm ye are made *Members of Chriſt, Children of God, and Inheritors of the Kingdom of Heaven.* Theſe are privileges ſo great and glorious, that human nature might well be thought incapable of them. But ſo far has it pleaſed Almighty God to be mindful of Man, and ſo much has his love abounded towards us in Chriſt Jeſus, that ye are moſt certain of all theſe advantages, if ye behave in all things *as becometh Chriſtians.*

In the firſt place, ye are *members of Chriſt*; united, not to His natural body, (for that were a thing impoſſible) but to His ſpiritual body, which is *the Church*; that Congregation of faithful Men, in which the pure word of God is preached, and the Sacraments are duly adminiſtered, according to Chriſt's ordinance. This Society of Men our bleſſed Saviour is pleaſed to call *his Body*, of which He himſelf is the Head. *The Church* (ſays St. Paul) *is the body of Chriſt, and Chriſt is the head of the body, the Church.* And as the members of the natural

body, being united to the head, do receive life, and ſenſe, and motion from thence; ſo Chriſtians, as members of the Church, being united in Chriſt, receive ſpiritual life and motion from Him. *By him all the body by joints and bands, having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.* Again, *as the body* (that is the natural body) *is one, and hath many members, and all the members of that one body, being many, are yet but one body; ſo alſo is Chriſt* (that is, the church of Chriſt:) *for by one Spirit we are all baptized into one body. And as we have many members in one body, and all the members have not the ſame office; ſo we, being many, are one body in Chriſt. Therefore ye are the body of Chriſt, and members in particular.* Now, by being members of Chriſt ye are aſſured that ye are continually under the more eſpecial care and direction of God's Holy Spirit: that, as the head contrives and orders every thing for the ſupport and welfare of the members of your own bodies; ſo does Chriſt, your head, always watch over and preſerve You. Nay, ye are now become particular objects of his tenderneſs and pity; for, as in your own bodies, when any one of the members is hurt the head ſuffers with it; ſo is Chriſt your head, concerned in all your afflictions, and will either deliver you out of them, or ſupport you under them, and in the end turn them to your advantage. Now, if this is the caſe of thoſe who are ſo happy as to be *members of Chriſt*, conſider the deplorable ſtate of ſuch perſons as remain excluded from the Chriſtian Church, notwithſtanding the frequent opportunities they have had of entering into it. As they have not yet *put on Chriſt*, moſt certain it is that they are ſtill *dead in their treſpaſſes and ſins.* And, although they ſhould perform good works, yet not being firſt reconciled to God through Jeſus Chriſt, their goodneſs is nothing worth. Conſider likewiſe the ſtill more deplorable ſtate of thoſe perſons,

ſons, who having entered into covenant with God by Baptiſm, do afterwards divide themſelves from the Church of Chriſt, and cut themſelves off from that body of which they were members. Such are they (if any ſuch there be) who have entirely renounced their Chriſtianity: ſuch are they alſo, who have wholly abandoned and given up themſelves to a wicked courſe of life.

In the firſt ages of the chriſtian church, it was uſual to cut off ſuch members from the body of Chriſt by excommunication; that is, they were turned out of the Church for a time, and not ſuffered to communicate with other Chriſtians, until they had repented of their faults. This power was given to his Church by Chriſt Himſelf, when he tells his Apoſtles, that *Whatſoever they bound on earth ſhould be bound in heaven*; *and, whatſoever they looſed on earth ſhould be looſed in heaven.* The Church at preſent, is cautious and tender in the uſe of this authority; more ſo perhaps than is conſiſtent with its own peace, or the good of ſouls. But wicked and profligate men, although they are ſuffered to continue in the Church, are by no means members of Chriſt's body; no more than a dry withered branch is a part of the vine, becauſe it is not cut off from the vine; or a dead mortified limb is a part of the body, becauſe it is not ſeparated from the body. As they are grown uſeleſs, being *paſt feeling*, they are an incumbrance to the body, and may probably do great hurt to it; but they cannot themſelves receive any benefit from it; for they are not vitally united to Chriſt, who is the head of it, and therefore they do not partake of the influences of His grace, neither are they quickened by his Holy Spirit. Finally, conſider that as ye are now become members of Chriſt's body, *the Church*, by Baptiſm; ye ought not only to reverence Chriſt, who is your head, but alſo to *love one another*. The members of your own bodies teach you this uſeful leſſon; for, *they* never abuſe, nor injure one

another: on the contrary, if any one of the members is hurt, all the reſt immediately join in comforting and cheriſhing it. And ſo it ſhould be amongſt Chriſtians, or the members of Chriſt's body: according to the Apoſtle, *All the members ſhould have the ſame care, one for another: and, whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it.* For think with yourſelves how unnatural it would be for a man to hurt *himſelf*; how ſtrange, if the hand ſhould ſtrike the foot, or the foot ſhould trample upon the hand. But ſo it is with Chriſtians, when they envy or quarrel with one another: if one member is hurt, the whole body is wounded, and the head is grieved: that is, the Church of Chriſt is diſgraced, and Chriſt, who is the head of it, is provoked thereby. There is now then ſo cloſe an union amongſt you that, out of very *ſelf-intereſt*, ye ought to do good one to another; for if ye are not at peace one with another, ye are divided againſt yourſelves. It may be ſaid very properly of you in your preſent ſituation, that *the merciful man doeth good to his own ſoul, but he that is cruel troubleth his own fleſh.* For he amongſt you, who aſſiſts another, is ſo nearly related to him, that he may be ſaid to be *a benefactor to himſelf*; and he that injures another may, upon the ſame account, be ſaid to be *his own enemy*.

But to proceed: Secondly, ye are not only members of Chriſt, but ye are likewiſe *the Children of God*, another privilege which ye receive by Baptiſm. Now here ye muſt conſider, what it is to be *a Child of God*. As God created all mankind, they all may be ſaid, in ſome ſenſe, to be the children of God; but *Ye* are the children of God in a higher ſenſe, as He has adopted you, and choſen you out of the reſt of the world, taking you into His more particular favour. Thoſe who were never baptized, although they have had conſtant opportunities of being ſo, are

children of God's wrath, obſtinate and diſobedient, continuing ſtill in ſin, and under the curſe: but ye have recovered the favour of God, through the merits of Jeſus Chriſt, being obedient to His will. And although, by nature, ye were ſtrangers and enemies to God; yet now by Baptiſm ye are taken into the family of God, and are entitled (by His good pleaſure) to all His mercies and Bleſſings, *Ye are all the Children of God*, ſays the Apoſtle, *by faith in Chriſt Jeſus: for as many of you as have been baptized into Chriſt have put on Chriſt: and if ye be Chriſt's, then are ye Abraham's ſeed, and heirs, according to the promiſe.* And again; *As many* (ſays he) *as are led by the Spirit of God are the ſons of God. For ye have not received the ſpirit of bondage again to fear; but ye have received the ſpirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God; and, if children, then heirs, heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with Him, that we may be alſo glorified together.* Hence our bleſſed Saviour is ſaid *to give power to as many as received Him to become the Sons of God.* And *he is not aſhamed* (according to the Apoſtle to the Hebrews) *to call them brethren*; as we find he does, in many parts of the holy Scriptures. This it is to be *the children of God*; and thus well are ye aſſured that all of *You* are ſuch. Conſider then the honour to which ye are advanced; ye have the ſame Father with Chriſt himſelf, who is *God bleſſed for ever.* Ye are not only members of Chriſt's body therefore, but in ſome reſpect equal to Chriſt himſelf. *Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* Hereby ye are aſſured, that God will bear with the untowardneſs of your nature, will pity your infirmities and favourably hear your requeſts; that He will ſupply your wants, reward your well-doings, and gently correct your miſcarriages; which are all

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acts of fatherly affection. Your fathers here on earth bear a love and affection for you, beyond what ye yourſelves ever felt or can conceive; judge then, what bowels of compaſſion, what pity and tenderneſs your heavenly Father has for you, whoſe creatures ye are; who is all goodneſs, as he has all power and is as willing to bleſs you, as He is capable of ſo doing. Conſider alſo the duty that lies upon you by being made the children of God. At the ſame time that ye obey your earthly parents, remember that ye have *a Father alſo in Heaven*. Make it your chief buſineſs to pleaſe *Him*; for he is your beſt friend. Do not oblige, or excuſe yourſelves to your parents here by any thing which ye know will be offenſive to your Heavenly Father: neither make mention of *the name of God* lightly, and in your ordinary diſcourſe; for His name is holy, and muſt not come into your mouths upon any but ſolemn occaſions, when you beg of Him to relieve your wants, or return Him thanks for his bleſſings, or are ſaying ſomething which tends to the advancement of his honour and glory. Do nothing, in ſhort, which is ſinful; for thereby ye not only offend the Majeſty of Almighty God, but abuſe the goodneſs of a moſt loving and tender Father. Again, conſider the bad ſtate of thoſe who are not of God's family. Do not deſpiſe or inſult them, who, by being not baptized, are not reſtored to God's favour; but look upon them as unhappy children, who were forſaken and turned out of doors (as it were) by your heavenly Father, becauſe of their diſobedience. Endeavour to reconcile them to God, if poſſibly you can, by exhorting them frequently and earneſtly to faith and repentance. Bring them home from that ſtrange country, where they are now wandering, naked, and almoſt ſtarved, *feeding upon huſks with ſwine*; and endeavour to lay them in the boſom of your Father, always open to receive them, that they may live in the kingdom of

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the Gospel and be fed with *the bread of life*. Have compassion for all men; and let it be your prayer to your heavenly Father, that, in his good time, He would bring the whole world into his Family, the Church; that with one mouth, as *dutiful Children*, we may all glorify Him here, and be glorified by Him, as his *blessed Children*, hereafter.

And this leads me, Thirdly, to consider another benefit ye have received by being baptized; namely, That thereby ye are made *Inheritors of the Kingdom of Heaven*. *If children*, says the Apostle, *then heirs, heirs of God, and joint heirs with Christ*. This inheritance, it seems, is the necessary consequence of your being children of God. It will be well worth your while, therefore, to know what this inheritance is; what that kingdom of Heaven is of which ye are made heirs by Baptism. Now St. Paul tells you, *That ye are justified by God's grace, that thereby ye may be made heirs, according to the hope of eternal life*. And St. Peter says, *that by the resurrection of Jesus Christ from the dead, we are begotten to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us*. The Apostle to the Hebrews likewise tells you, that *Christ is heir of all things*: and, in another place, that *we are joint heirs with Christ*. Whence it may be concluded, that ye have a title to the joys and glories of Heaven; for which the word of God himself is your security, and his holy Spirit your assistance in obtaining them. What *the joys of heaven are*, of which ye are heirs, is beyond the capacity of the mind of man to conceive, and therefore cannot be described. It is sufficient for you to know what the Gospel hath revealed, that in heaven there will be no more *sorrow*, nor *temptation*, nor *fear*, nor *death*: that on the contrary ye will be perpetually entertained with the wonders of God's glory, and delighted with the contemplations of His goodness: that your minds will be filled with

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holy joy; and that you will be thoroughly ſatisfied with your happy ſtate; and ſo continue for ever. This is the Inheritance of a Chriſtian. But, as ye ever hope to ſucceed to it, prepare yourſelves for it; remembering that *without holineſs no man ſhall ſee the Lord.* Let *the joy which is ſet before you* encourage you to *preſs forward*; and make it your utmoſt care, that ye do not loſe that noble *prize*, which is propoſed to you as the reward of your labours. As *your treaſure is in heaven*, ſo let *your hearts* be there alſo. Be not over ſolicitous concerning the things of this world. Be not afraid of its troubles, nor fond of its vanities. Do not greedily ſeek after, or contend about honour, wealth, or any of thoſe trifles, which *the children of this world* are ſo fond of. For yet a little while, and all theſe things ſhall be removed out of your ſight. This world, with all the pomp and ſplendour of it, ſhall vaniſh away; and a new ſcene of affairs ſhall be opened, worthy your utmoſt attention. In the progreſs of your lives, ye will meet perhaps with many Chriſtians, who ſeem to have forgot that they are *heirs of the kingdom of heaven:* all their thoughts ſeem to be employed in making proviſion for this life; as though *that* were accounted loſt time, which is ſpent in ſecuring or advancing their intereſt in the life to come. And, though theſe men are, by ſome, called *wiſe* and *prudent*; be aſſured of this, That there can be no greater inſtance of human folly: for they die in the midſt of theſe their worldly cares; are ſnatched from their eſtates here, and are in danger of loſing the inheritance, which was deſigned for them hereafter. Let it be *Your* chief buſineſs to ſecure your beſt, and deareſt intereſt. *Seek firſt the kingdom of God, and his righteouſneſs*; for, it matters but little what your circumſtances are in this life, if ſo be that ye take good heed, not to be diſinherited in the life to come.

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For the things which are ſeen are temporal; but the things which are not ſeen are eternal.

HITHERTO I have ſet before you the great privileges and advantages of the Chriſtian profeſſion; into which ye are baptized; and have taken occaſion to add a word of advice at the concluſion of every particular. And, although the hopes of a *Chriſtian* are ſo valuable, that, one would think, he ſhould want nothing elſe to prompt and oblige him to a ſteady performance of his duty; yet I muſt put you in mind, that it is not only your *intereſt* to live in obedience to the Goſpel of Chriſt, but ye are bound by a ſolemn declaration and *vow*, made at the time of your receiving Baptiſm, that ye *will* ſo do. Ye did then promiſe, by your Godfathers and Godmothers, that *ye would renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh:* that *ye would believe all the articles of the Chriſtian Faith:* and that *ye would keep God's holy will and commandments, and walk in the ſame all the days of your life.* This is called *the baptiſmal vow*; which, being made for *You*, and in *your* names, it lies upon *You* to perform, as it is indeed *your* concern, and in *your* power alone to do it.

Now, in the firſt place, ye have promiſed to *renounce the Devil and all his works*. And very fitting it is, that every Chriſtian ſhould make this declaration at his Baptiſm. For St. John ſays, *For this purpoſe was God manifeſted, that he might deſtroy the works of the Devil*: that is, the kingdom of *Chriſt* was ſet up in oppoſition to the kingdom of that *evil Spirit*; and therefore it is neceſſary that *Chriſtians*, or the ſubjects of Chriſt's kingdom, ſhould enter into an engagement to be faithful to him; and to bid defiance to *the Devil*, and all the ſtratagems he makes uſe of to ſeduce men from their obedience to God. By liſting yourſelves under the banner of Chriſt, and promiſing to renounce the Devil and

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all his works, ye have given assurance to the Church, that you will in no wise countenance and support the growing power of sin; that ye will, on the contrary, by your own *examples*, and by *every other method* of which ye are capable, endeavour to subdue it, and hinder it from prevailing in the world. Ye have declared, that ye will always oppose it, in every shape, and under every denomination, so far as is befitting your respective stations; and that ye will maintain an utter abhorrence of every thing which ye know to be displeasing to God.

That ye may faithfully discharge this promise suffer me to give you a few plain directions. Let it remain deeply imprinted in your minds, as an infallible truth, that of all *evils* which happen to mankind *Sin is the greatest*. Poverty, Sickness, and Death are called evils, because they are grievous to be borne, and therefore we have a natural abhorrence of them; but they are really not such, being oftentimes attended with good and happy consequences. But *Sin* brings with it regret of mind, which makes us uneasy here; and draws after it the destruction of our souls, which will make us for ever miserable hereafter. *Sin* therefore is truly an evil; and the only one ye can reasonably stand in dread of. If Ye can preserve yourselves from it, or at least, sincerely endeavour to do it, ye have nothing to apprehend from the displeasure of God, or the wicked designs of Men, or the malice and subtilty of the Devil. But remember, that, as great an evil as sin is, and as fatal as it may be to your souls, yet, in your very nature, ye are most strongly inclined to it, especially some kinds of it, which, with your utmost constancy and resolution, ye will find it a difficult matter to resist. Never trust therefore to *your own* strength, but pray to *God* daily, That, with the power of His grace, He would be pleased to assist your endeavours, and give success to the means which ye make

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uſe of, for the preſervation of your innocence. More particularly, make it your humble requeſt to Almighty God, That he would protect you from falling into thoſe ſins, which are properly *ſins of the Devil*; as he ſeems more eſpecially concerned in tempting men to them, from whence therefore he takes his name. Such are *lying*, *ſlandering*, *pride* and *revenge*; ſins, in which the foundation of the Devil's kingdom was laid, and to which the increaſe of it in the world is chiefly owing. Theſe ſins, by this part of your baptiſmal vow, ye are chiefly engaged to guard againſt; and be aſſured, that, although the power of your ghoſtly enemy is very great, God will enable you to reſiſt it, if ye earneſtly beg his help and protection. *If you draw nigh unto God, he will draw nigh unto you*; and, when ye perceive yourſelves inwardly ſtrengthened by God's holy Spirit, be ſure to obey the motions and directions of it: ſo will He continue in you, and dwell with you, and effectually deliver you from falling by temptation.

Secondly, By your baptiſmal vow, ye have engaged *to renounce the pomps and vanities of this wicked world.* The world is called *wicked*, although made by the power of God, and governed by his providence; becauſe, through the luſts and paſſions of men, it adminiſters to you many occaſions of falling into ſin. Hence it is that the Apoſtle declares, That *Chriſt gave himſelf for our ſins, that he might deliver us from this preſent evil world.* And our Bleſſed Saviour, for the ſame reaſon, bids us *not to love the world, neither the things that are in the world; for, if any man love the world*, ſays he, *the love of the Father is not in him.* The *Vanities* of the world are all thoſe things, which, in the eyes of ſinful men, ſeem deſirable; although there is no real goodneſs in them, nor any true ſatisfaction ariſing from them. Such more particularly are *Riches*, and *Honour*; which every good Chriſtian ſhould ſo far renounce, as

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not to be too desirous of the one, or too ambitious of the other. By the *pomps* of the world, it is probable, that the expensive *shows*, and barbarous and obscene *sports*, made use of by the *Heathens* in honour of their false gods, were principally meant; and accordingly, in the early times of Christianity, it was unlawful for a Christian to be present at such entertainments. But the words likewise denote all that *excess* of every kind, which men in high stations more particularly are betrayed into by their pride. Magnificence and grandeur, if truly such, are not unbecoming; and are perhaps necessary to some stations of life. But *extravagance* and *luxury* are follies of pernicious consequence; tending to draw off the thoughts of men from religious duties, and to alienate their minds from God. These *vanities* therefore ye have renounced in Baptism, as destructive of Christianity. Ye have vowed, That ye will not exceed the bounds of *moderation*, or the rules of *sobriety*, in the enjoyment of the things of this life; that ye will not set your hearts upon them, nor be greedily desirous of them; that ye will rather learn to despise them, especially when they come into competition with your future hopes, and, that ye will steadily pursue your only true interest, that of *the Salvation of your Souls*; notwithstanding the temptations, which may be laid in your way, to seduce and divert you from it. Even the innocent pleasures of life ye are so far resolved against, that they shall not employ *too much of your time*; lest they should take possession of your minds, and cause you to contract such a fondness for the world, that ye cannot part with it, without great reluctance. Ye have vowed in short, to *set your affections on things above*; although ye do take a reasonable satisfaction, as ye ought, in the conveniences and blessings of life; and that ye are ready to resign these most willingly, whensoever it shall please God to take them

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from you, or *you from them*; being prepared and glad to exchange them for that everlasting happiness which is *the prize of your high calling in Christ Jesus.*

THIRDLY, In Baptism ye have renounced *all the sinful lusts of the flesh.* By which part of your vow ye have engaged yourselves to regulate, and govern, all these *appetites* and *inclinations*, which belong to you as men, and are implanted in your nature for good and wise purposes. The lust, or desires of the flesh, were not given to men for no other purpose than that they might be so many snares and temptations to them. Far be it from us to think so unworthily of the goodness of God. No: it is necessary to the present state of things, that ye should be so framed; and these dispositions, under a proper restraint, are (no doubt) of singular use to you in your present situation. The affairs of the world could not be carried on without them; and the counsels of Providence, in creating it, would be frustrated otherwise, and made of none effect. But when these appetites and desires are suffered to exceed their proper bounds; when they *govern*, instead of being in subjection; then do they become *sinful lusts of the flesh*, and such as ye have declared yourselves to be at enmity with. Hence proceed *drunkenness*, *gluttony*, *fornication*, *adultery*, *strife*, *envyings*, *murthers*; and the like. These, with many others, are called by St. Paul, *the works of the flesh*; and all such works ye have declared an abhorrence of. Ye have vowed, that by the help of God's grace, ye will not do them yourselves; nor in any wise contribute to the doing of them, by giving encouragement or countenance to others. That ye may be the better able to perform this promise, let me advise you carefully to observe what sins of this kind ye are mostly inclined to. And although, with the Apostle, *Ye are assured that in your flesh dwelleth no good thing*; yet let it be your especial care to guard yourselves in the weakest part, where ye apprehend most danger

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of being overcome. Avoid every opportunity, as far as in you lies, by which ye may be enticed to commit any of these sins. In a more particular manner, shun idleness and sloth; and betake yourselves now, in the early time of age, to some honest and useful employment. They that do otherwise *make provision for the flesh to fulfil the lust thereof*; that is, they give themselves up to *intemperance* and *loose conversation*, the constant companions of an idle life, whereby the lusts of the flesh are fed and nourished, and so prove unruly and past controul.

And let this suffice for the first part of your baptismal vow, whereby ye promise to renounce the Devil, and all his works; the pomps and vanities of this wicked world; and all the sinful lusts of the flesh. Ye have declared, in the second place, that *ye will believe all the articles of the Christian faith.*

To *believe* a thing is to be well persuaded of the truth of it. And, although it is impossible for you to believe what ye please; yet in promising to believe all *the articles* of the Christian faith, ye do not undertake an impossibility. For they admit of no doubt, because they are the sum and substance of *the Christian faith*; as it stands clearly and plainly described in the Holy Scriptures. They are what the members of the Christian Church therefore have generally believed, from the beginning of it to this day; although there have not been wanting such as have disputed concerning the meaning of some terms, in which these articles have been expressed. Now, it is your Duty thoroughly to inform yourselves, *what* these articles of the Christian faith are, and *in what sense* they are to be understood; and whether ye yourselves do believe them, as they ought to be believed. In the first of these particulars, I will endeavour to inform you; in the latter, ye must inform yourselves, for nobody else is capable of doing it. Whether ye do truly, and heartily, believe the articles of the Christian faith, is a matter in which your

own conſciences are chiefly concerned. But, I may add, That if ye lead your lives according to ſuch a belief, ye have good reaſon to think that ye do not deceive yourſelves or others in this reſpect. For Chriſtian *obedience* is the beſt ſign of Chriſtian *faith*; and, if ye do behave in every thing, according to the rules of the Goſpel, I ſee no reaſon to doubt of your belief of the Goſpel.

THESE then are the articles of the Chriſtian faith; and this is the ſenſe, in which they are to be believed, as appears to us from the Holy Scriptures.

FIRST, ye are to believe that there is *a God*, and but *one* God only; an eternal Being, infinite in *Perfection*, and the author and giver of every thing which is *good*, and (in any degree) *perfect* in others: that he has all power in himſelf, by which he at firſt *created*, and does now *ſupport*, and *govern*, all things in Heaven and Earth: that He is therefore the God, and Father, of *all Men*. And, ye do believe that, from all eternity, He was the Father of *our Lord Jeſus Chriſt*.

IN like manner, ye are to believe, that *Jeſus Chriſt* was always, from all eternity, *the Son of God*: that he took the name of *Jeſus Chriſt* when made Man, as he was a Perſon conſecrated and anointed by God for the redemption and ſalvation of Mankind: and that He thereby became *our Lord*, as he hath *purchaſed us with his blood*, and as *all power and authority* is exerciſed by Him over his Church.

WITH regard to *the manner* in which the Son of God took our fleſh upon Him, and became viſible to the world, that he might ſuffer for it; ye believe, that He was *conceived of the Holy Ghoſt*, and *born of the Virgin Mary*; that is, by the power and operation of God's Holy Spirit, a Woman was made to conceive and bring forth, without the ordinary means of generation, or the concurrence of a Man; and that from hence our bleſſed Saviour Jeſus Chriſt had both a real *human Body* and a real *human*

God, but without any ſtain of ſin upon either of them, becauſe of the extraordinary and holy manner in which He was produced.

YE believe, that the ſame holy Perſon, after preaching Repentance and Forgiveneſs of ſins, to the world, for ſome ſpace of time, and after working many Miracles in confirmation of the truth of what He ſaid, did *ſuffer under Pontius Pilate, was crucified, dead, and buried, and deſcended into Hell*; that is, at ſuch a preciſe time, foretold by the Prophets, (when the Jews were under the power of the Romans, and *Pontius Pilate*, a Roman, was their Governor) our Bleſſed Saviour did ſuffer from the Jews many grievous things, ſcourgings, mockings, buffetings and the like; that His Body, whilſt He was yet alive, was fixed to a croſs, after the manner of a criminal; that He did really die upon the croſs; that *His Body*, when dead, was taken down thence and laid in a grave; and that *His Soul* went to the place appointed for it, during its ſtate of ſeparation.

YE believe farther, that the ſame Jeſus Chriſt, who was crucified, dead, and buried, *roſe again the third day from the dead*; that is, after lying for that ſpace of time in the grave, *His ſoul was reſtored to His Body*, and He did leave His ſepulchre, and did appear alive to many perſons, for many days, with the ſame Soul and Body which He had before He was put to death. And this, ye are to believe, was done by *His own divine Power*, by which He was enabled to lay down His life, and take it again.

YE believe alſo, that *He aſcended into Heaven, and ſitteth on the right hand of God, the Father Almighty*; that is, when He had abode ſome time upon earth, after His Reſurrection, and had converſed frequently with His Diſciples, and others, He did, in the preſence of many perſons, go up from them, with His human Soul and Body, becoming inviſible to the world from that time, and being

being advanced to a ſeat of the greateſt honour and glory, in Heaven.

And ye do believe, that He ſhall there continue, governing and directing his Church, and interceding for It with God the Father, until the end of the world, *when He ſhall come again to Judge both the Quick and the Dead*; that is, all thoſe who ſhall be found then alive upon the earth, as well as thoſe who are departed out of this life, ſhall appear before the *Judgment Seat of Chriſt*, at this His ſecond coming; and ſhall be acquitted or condemned, rewarded or puniſhed, according to what they have done, *whether it be good or evil.*

Farther, as ye believe in God *the Father* and God *the Son*, ſo do ye believe in God *the Holy Ghoſt* (or *the Holy Spirit*) who is the Third Perſon in the Bleſſed Trinity, and of the ſame Divine Nature with the Father and the Son. He is called in Scripture the *Holy* Spirit, becauſe it is by his Means (more eſpecially) that all the elect, or choſen people of God, are ſanctified, or *made Holy*. As ye believe the *Father* to have been your *Creator*, and the *Son* your *Redeemer*, ſo ye believe the *Holy Ghoſt* to be your *Helper* and *Comforter*, in all things wherein ye ſtand in need more particularly of the divine aſſiſtance. He enlightens your underſtandings, diſpoſes your wills, and enables you to go through and perform every good and religious undertaking. He aſſiſts your prayers, ſtrengthens you againſt temptations, and enables you to diſcern the malicious ſubtilties of the Devil, and the cheats and deluſions of the World and the Fleſh. He poſſeſſes you with the knowledge of your *true* intereſt, and is ever admoniſhing and encouraging you in the purſuit of it. Finally, by his ſanctifying power, He unites you and all good Chriſtians, to Chriſt your Head; ſealing your ſouls with ſuch an inward aſſurance of God's favour, that ye do firmly hope, and are perſuaded

ſuaded in yourſelves, that through the mercies of God, ye ſhall be everlaſtingly happy in a future ſtate.

After ye have profeſſed to believe thus in each of the Three Perſons of the Bleſſed Trinity; ye declare alſo that there is *one Church of Chriſt*, called *the holy Catholick*, or holy and univerſal Church. The Church, here meant, is the general aſſembly of all ſuch, as, from the firſt publiſhing of the Goſpel to this preſent time, have believed in Chriſt, and who hereafter ſhall do the ſame, to the end of the world. Ye do profeſs therefore to believe, that all holy perſons, who have died in the faith of Chriſt, and in the fear of God's holy name, do continue members of Chriſt's Church, although they are removed out of our ſight into a ſeparate ſtate; and that they, with all good and pious Chriſtians now remaining in the world, do make but one *Church*, or *Society*, as they are united under one and the ſame head, Jeſus Chriſt; that they are ſanctified by the ſame Bleſſed Spirit, and ſhall one day partake of the ſame Happineſs in the glorious kingdom of God. Ye do farther profeſs to believe, that That part of Chriſt's Church which is here on Earth ſhall never entirely ceaſe; but that there ſhall always be a number of faithful perſons continuing to believe and practiſe, as they are taught in the Goſpel of Jeſus Chriſt, to the end of the world.

Ye do alſo believe, that, in this Church of Chriſt, there is, and always will be *a Communion of Saints*: that is, that all true Chriſtians, as well thoſe who are departed out of this life, as thoſe who remain in it, *have acceſs to God the Father*, being in covenant with Him, *through Jeſus Chriſt*: that they are in *communion* alſo with God the Son, who has *purchaſed* them *with his blood*, and redeemed them to Himſelf; and, that they have the *Fellowſhip of the Holy Ghoſt*, who dwelleth in them, and is their Counſellor and Guide: that there is alſo ſo far an *intercourſe* between

between good and holy *Men* on Earth and the *Angels* of God in Heaven, as that they have an affectionate regard for them, and delight in miniſtering to them, whenever they are commanded ſo to do. And, finally, ye believe, that the Members of Chriſt have, and ought to have *communion with one another*, not only in Prayer, and the miniſtry of God's holy Word and Sacraments, but in *love*, and *charity*, and *all good works*, whereby they can be beneficial to each other.

FARTHER, ye do believe, that, as members of the Chriſtian Church, ye have the ineſtimable benefit of that moſt gracious promiſe of *the forgiveneſs of Sins:* that is, that, by the ſending of His Son into the world, it has pleaſed Almighty God to iſſue out a free pardon to all ſuch as ſhall embrace the *terms* of His holy Goſpel: that, when all the wiſdom of Man could not contrive an expedient whereby he might hope to be reconciled to God, and when the whole world was ſunk into deſpair, through the burthen of their Sins, for which they could make no atonement, it pleaſed God, *in the bowels of his mercy*, to cauſe *tidings of great joy* to be proclaimed to the wretched Sons of Men, no leſs than a ſure forgiveneſs of all their Sins by Repentance, and Faith in Chriſt Jeſus. And, as *there is none other Name under Heaven given among Men, by which we muſt be ſaved, but only that of the Lord Jeſus*; ye believe that Forgiveneſs of Sins is not to be obtained in *any other way* than that which the Goſpel preſcribes; not from any authority which men may falſely and preſumptuouſly arrogate to themſelves; not by performing ſuch things as the Goſpel does not require you to do; but by *a ſteadfaſt faith in Chriſt Jeſus*, and *a ſincere Obedience to His Will and Commandments*.

YE do believe alſo that there will be a *Reſurrection of the Dead:* that is, that the Bodies of all Men (although not diſſolved into duſt, from whence they

were at first taken, shall be raised from the Grave, and their Souls shall be again united to them; and that the Bodies of the Faithful shall be restored to them in such a glorified state as to be capable of enjoying Everlasting Happiness, and the Bodies of the Wicked in such a state as shall make them sensible of Everlasting Misery and Torment.

For finally ye do believe that there will be *a Life everlasting*: that is, that, after the Resurrection from the Dead, ye will be translated into a state where ye can *never die any more*, and in which the Good will be happy, and the Wicked miserable to all Eternity.

This is the belief of a Christian, according to that Revelation which God has been pleased to make of Himself by His Son Christ Jesus: the truth of which ye must be really and fully perswaded of, if ye expect to receive any benefit from being Baptized in His Name. And, as these things are to be BELIEVED, so likewise there are many things to be done in order to accomplish the eternal Salvation of your Souls. For, lastly, ye do promise to *keep God's holy Will and Commandments, and walk in the same all the days of your lives*. By this ye engage, that your outward actions shall be agreeable to the inward perswasion of your minds; and, that your Faith shall not be dead and unprofitable, but lively, active and fruitful of good Works. The Will and Commandments of God ye have likewise revealed to you in *the Gospel* of His blessed Son; *the Moral Law*, given of old to the Jews, being there explained, improved, and adapted to the state of mankind under the new covenant of Grace, by Jesus Christ Himself.

In the first place, ye are not only to have *the Lord for your God and none other beside Him*; but from numerous passages of the New Testament, ye are taught and commanded to *believe in Him, to fear Him, to love Him, with all your heart, with all your mind, with all your soul, and with all your strength*; to

to worſhip Him, to give Him thanks; to put your whole truſt in Him; to call upon Him, to honour his holy Name and His word; and to ſerve Him truly all the days of your lives. The meaning of which, in ſhort, is, that ye are neither *to fear*, nor *to love* any thing *ſo much* as GOD; becauſe, whatever ye *fear moſt*, or *love moſt*, THAT ye make *your God*.

YE are commanded to avoid the ſin of *Idolatry*; that is, either the worſhipping *God* himſelf, or *Angels*, or *dead Men* or *Women*, under the form and ſhape of an Image; or *falling down before* any Image of either of theſe, or *the likeneſs of any thing in heaven, or earth*, with intent to worſhip it. Ye are forbid alſo, even in your inmoſt thoughts, to put your *confidence* in any thing but the Goodneſs and Power of God, and the merits of his Son Jeſus Chriſt. And this ye are forbid to do, upon the higheſt penalties; not only the loſs of temporal bleſſings, or the bringing a Curſe upon You and your Children, but alſo the eternal perdition and deſtruction of your ſouls, and a perpetual excluſion from the kingdom and preſence of God hereafter.

YE are forbid to *ſwear lightly, and raſhly, by God's holy Name.* And ye are taught farther, that neither ſhould ye allow yourſelves in ſwearing by any thing that is ſacred and bears a relation to God; that ye ſhould not ſwear by *Yourſelves*, or any part of your ſelves, inaſmuch as *Ye* are the creatures of God, and conſecrated to His ſervice; nay, that ye ſhould *not ſwear at all*, at any time, or upon any occaſion; unleſs ye are called upon by proper *Authority* to do ſo, for the *ending of ſtrife*, or for any other important and good purpoſe.

YE are commanded alſo to dedicate *the Sabbath*, or *every ſeventh day* of the week, to a reſt from your ordinary labours; becauſe God finiſhed the Creation of the World in ſix days, ceaſed from work upon the ſeventh, and commanded a ſeventh day to be *kept holy* by all mankind. For we read (in Geneſis

ii. 3.) that *God bleſſed the ſeventh day and ſanctified it*; that is, *commanded it to be kept holy*. And therefore it will always be your Duty, on account of the reaſonableneſs of it, and God's pleaſure ſignified herein, to obſerve and keep holy *one day in ſeven*. And, as your redemption was completed by Jeſus Chriſt's raiſing Himſelf from the dead upon *the firſt day of the week*, it ſeemed good to the Holy Ghoſt, and to the Apoſtles of our Lord, under His immediate influence, to transfer the holineſs of the Sabbath from the *ſeventh* to the *firſt* day of the week, and to cauſe this alteration to be obſerved *as an ordinance* amongſt all Chriſtians *for ever*. Ye are taught moreover, and commanded, to dedicate this Chriſtian Sabbath, called (in the Book of Revelation i. 10.) *the Lord's Day*, not only to a reſt of *your bodies* from the labours of your callings, but of *your minds* from all your worldly concerns. Ye are bid to ſpend this holy Day in the more immediate ſervice and worſhip of God; in prayer, in *breaking of bread*, that is, receiving the holy Sacrament of the Lord's Supper (as often as ye enjoy an opportunity) in meditation, in reading, in hearing the word of God preached and explained; and in works of mercy, charity, and piety.

These are the duties ye are to diſcharge towards God. With regard to your *Neighbour*, or one another, ye are called upon in the firſt place, to pay due honour and reverence to your *Parents*; to obey all their lawful commands; to ſubmit to their corrections; and to comfort and ſuccour them in their diſtreſs. Farther; ye are to be dutiful to your *Civil* Parents, as well as your natural ones; that is, ye are to obey the *Magiſtrates* which are ſet over you, not only out of a dread of puniſhment, but alſo for the ſatisfaction of your own conſciences; as they are *the Ordinance of God*, and appointed by Him to govern and protect you. Ye are to be obe-

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dient alſo to Maſters, Teachers, and Governors. In every ſtation of life, in ſhort, ye are to behave ſuitably to the ſubordination in which ye are placed; and to exerciſe your authority righteouſly, and *in the fear of God*, over all thoſe (if any ſuch there are) who are inferior to You.

AGAIN, ye are forbid to take away the Life of any man, either ſecretly or openly, either by acting yourſelves, or by aſſiſting others; *Ye ſhall do no Murder*. And not only ſo, but (according to the Goſpel explanation of this commandment) ye ſhall check and moderate *your anger*, from whence Murder generally proceeds. For, if ye let anger tranſport you ſo far as to revile others with *hard ſpeeches*, ye ſhall not be guiltleſs. *Out of the Heart are the iſſues of Life*; that is, as men Think, they generally Act; and, if they do not act accordingly, they are not always reſtrained by the fear of God, which ought to be one of the rules of their whole conduct. Ye are to ſee then that your hearts be not evil; that no *malice*, *envy*, or *revenge* be ſuffered to harbour there; for he that wills or wiſhes the death of another, is (with God, *the ſearcher of hearts*) accounted no leſs guilty than if he accompliſhed it.

The ſame may be ſaid in the next commandment. For, although ye are forbid to *commit* only the act of *Adultery*, yet according to our bleſſed Saviour's interpretation of it, every inclination or diſpoſition of the mind towards it is criminal. And therefore ye are hereby obliged to keep your minds, as well as your bodies, in *temperance*, *ſobriety and chaſtity*. That is, ye are to regulate even your thoughts and deſires, leſt they finally lead you into ſins of Uncleanneſs: or, if they do not, yet the very entertainment of them in your minds is offenſive to God, and will compel His Holy Spirit to leave you; who (ye may ſuppoſe) will not dwell with ſuch company, in ſo foul and debauched an Habitation. Holy Scrip-

ture expreſsly tells us that *Marriage is honourable in all*; but that *Whoremongers and Adulterers God will judge*. Heb. xiii. 4.

FARTHER, ye are forbid to *Steal*; that is, to defraud your Neighbour of his goods, in any of the various ways which the wickedneſs of men's hearts has contrived to injure one another in their property. On the contrary, ye are to be fair and upright in all your dealings; to be careful to provide for yourſelves and your families, by your own labour and pains; and to be thoroughly contented with that honeſt livelihood which Providence has allotted you. So far ſhould ye be from defrauding others, that if ye are defrauded yourſelves, ye ſhall not be *over-forward* to recouer your juſt rights by Law. Ye ſhall be ready to forgive injuries of this kind, as well as others; provided ye are at liberty ſo to do, and the conſequences of your forgiveneſs may not be very hurtful to yourſelves and others.

AGAIN, ye are forbid to *bear falſe witneſs againſt your neighbour:* that is, ye are ſtrictly to ſpeak the truth concerning him, if ye are called upon as witneſſes for or againſt him in a Court of Juſtice. On every ſuch occaſion, forget not the great guilt of *Perjury*; and how dreadful muſt be the danger of *calling God to be witneſs to a ſolemn Lie*; and be ſure to remember the words of God himſelf, (Zechariah viii. 16.) *Let none of you imagine evil in your hearts againſt his neighbour, and* LOVE NO FALSE OATH; *for all theſe are things that I hate, ſaith the Lord.* In common converſation alſo, when there is a neceſſity of ſpeaking of your Neighbour, ye are to ſay nothing of him but what ye know to be the truth, without any aggravations or inſinuations which may hurt his good name. But, as Chriſtians, ye are to be *charitable* in every thing ye think or ſay of others; ye are not unreaſonably to ſuſpect any evil; ye are to vindicate their Characters as far as ye are able,

and

and to preſerve their Reputation with tenderneſs and care.

FINALLY, to ſecure the obſervation of all the foregoing Commandments which relate to your *Neighbour*, ye are forbid to entertain any unlawful deſires, with regard to his *Houſe*, his *Wife*, his *Servants*, and his *Goods*; that is, ye are not to *covet* what is another's, not *ſo to deſire it* as to uſe any unlawful means for the attainment of it.

THIS is the ſubſtance of *the Moral Law*, given of old to the Jews; and renewed, explained and improved by Chriſt, for the uſe and practice of the whole Chriſtian World.

BUT, beſides the moral Law contained in the Ten Commandments, ye are obliged as *Chriſtians* to obey thoſe poſitive Laws which our bleſſed Saviour hath been pleaſed to *add* to them; and which do therefore more peculiarly belong to *Your* holy profeſſion. Theſe are the Commands by which He hath appointed two Sacraments to be received in His Church; namely *Baptiſm* and *the Lord's Supper*. The former (which hath been already explained) is *the dipping in, or ſprinkling with Water*, at the time of your entrance into Chriſt's Church, when ye take the Vow of Chriſtianity upon you. The latter is the *eating Bread and drinking Wine (as often as ye have opportunity) in communion with your Fellow Members of the Church, to preſerve thereby a memorial of Chriſt's Death, until His coming to Judgment*. And theſe ye are to look upon not as empty ceremonies, or as mere emblems of ſomething elſe ſignified thereby; for our bleſſed Saviour has promiſed, that the receiving of his Sacraments ſhall be accompanied by *His eſpecial Grace*, whenſoever it is done faithfully and with a ſincere and penitent Heart; that, as your Bodies are ſprinkled and cleanſed with *Water*, ſo ſhall your Sins be waſhed away, and your Souls purified by *His Holy Spirit*; and that,

as by *breaking Bread* and *pouring out Wine* ye do fitly repreſent *His Body broken* and *His Blood ſhed* upon the Croſs, ſo ſhall ye thereby enſure to yourſelves the benefits of His Death, which ye ſo thankfully commemorate; and, as your *Bodies* are ſtrengthened and refreſhed by the Bread and Wine, ſo ſhall your *Souls* be comforted, and the Chriſtian Graces (ye are endowed with) be quickened and revived. As ye have been already Baptized in the Name of Jeſus Chriſt, let me exhort you not to loſe the Benefit of *one* Sacrament by a neglect of *the other*. For, be aſſured, that *they are* both of them *equally neceſſary to your ſalvation*. If ye do habitually abſent yourſelves from the Lord's Supper, it will but little avail you that ye have been admitted into his Church by Baptiſm. It will not then be uncharitable to think of you, that ye would have neglected Baptiſm, in like manner, had it been left to your own choice whether ye would be Baptized or not. For the ſame faith and the ſame repentance, and purpoſes of a good life, which are required of you to prepare for Baptiſm, are as neceſſary for the worthy receiving of the Lord's Supper. And, if ye refuſe to qualify yourſelves for *this*, it may well be ſuppoſed that neither would ye have qualified yourſelves for *that*. So that, if no perſon had brought you to Baptiſm when ye were Infants, and had undertaken that ye ſhould fulfil the conditions of it, it is probable ye might and would have died *Unbaptized*. Examine yourſelves thoroughly, and ſee that ye are perfectly ſincere in this great matter. For, if ye deceive yourſelves herein, nothing can be of more fatal conſequence to your Souls. Convince yourſelves and the world that ye heartily embrace the terms of your Baptiſm, by fulfilling the terms *in a frequent receiving of the Communion of Chriſt's Body and Blood*. And let me earneſtly adviſe you to enter upon this neceſſary Duty *now*, in your *younger* years, as ſoon as ye have

have informed yourſelves of what is required from thoſe who come to the Lord's Table. For it is found by experience, that they who abſent themſelves from it whilſt they are young, are not brought to it without great difficulty when they are advanced in years. Some are diſcouraged by the increaſing burthen of their ſins; and others, merely by the force of an evil habit, continue in a neglect of this important and neceſſary duty. But, if ye begin *early* to appear at the Lord's Table, ye will eſcape both theſe deluſions: Ye will neither be terrified by your guilt, which as yet, it is to be hoped, is not very great; neither will ye be ſeduced by any evil cuſtom, which ye have taken care to prevent. What is required of thoſe who come to the Sacrament of the Lord's Supper your Prayer Books will inſtruct you; it being clearly and plainly expreſſed in the Exhortation before the Communion Office. "Repent ye truly of your ſins paſt; Have a lively "and ſtedfaſt faith in Chriſt our Saviour: Amend "your lives; Be in perfect charity with all men; "And, above all, give moſt hearty thanks to God "the Father, God the Son, and God the Holy "Ghoſt, for the redemption of the world by the "death and paſſion of our Saviour Chriſt: ſo ſhall "ye be meet partakers of thoſe holy myſteries." Ye may obſerve, that, in theſe words, there is nothing enjoined you but what every Chriſtian, at all times, is obliged to perform. When therefore this is called *a Preparation* for the worthy receiving of the Lord's Supper, nothing more is meant by it than that, upon this occaſion more particularly, *ye ſhould examine yourſelves whether ye do truly and faithfully perform what it is always your duty to do.* If ye do this, rejoice, and perſevere. If ye do not, repent, and reſolve (by God's grace) to reform. There is no new taſk laid upon you (as ſome people are apt to imagine) in preparing yourſelves for the

holy Sacrament of the Lord's Supper; only ye are obliged to inquire into the ſtate of your ſouls, and ſee whether your *Belief*, and *Practice*, is ſuch as becometh Chriſtians. And can this be done too often? Can it be ſafely put off from time to time? Will not your Sins daily increaſe upon you: and will they not increaſe the faſter, becauſe ye neglect *the grace of God* offered to you in this Sacrament? And will not this Neglect add to the number of your Sins? Will they not, many of them, when thus increaſed, eſcape your memory, and therefore not be particularly repented of? May ye not be cut off in the midſt of them, or diſabled by Sickneſs from recollecting them? Surely, there is no excuſe can avail you at all, if theſe things are duly conſidered. *I charge you therefore*, as ye hope for Eternal Salvation, thankfully to embrace every opportunity of receiving the Sacrament of Chriſt's Body and Blood. *Judge yourſelves, that ye be not judged of the Lord.* Draw near with faith; and receive theſe pledges of the Love of your Redeemer to your comfort. Offer to Almighty God this your Sacrifice of Praiſe and Thankſgiving; Yourſelves alſo, *your Souls and Bodies*, to be a reaſonable, holy, and lively Sacrifice unto Him; humbly beſeeching Him, that, as ye are Partakers of His Holy Communion, ye may be filled with His Grace and Heavenly Benediction. So ſhall ye be conducted by His Holy Spirit through the ſnares and temptations of this mortal ſtate with ſafety: ſo ſhall ye fully know, diligently bear in mind, and ſincerely practiſe every Chriſtian duty: ſo ſhall *the peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt; and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always.*

THUS have I ſet before you all that ye are to *believe* and *do*, as Chriſtians, in order to the attainment

ment of Everlaſting Life. But, ſince the nature of man is ſuch, at preſent, that ye can do no good thing of yourſelves: and that therefore ye have need of the Divine aſſiſtance in every thing which relates to your faith and practice; I muſt farther put you in remembrance of *the duty of conſtant prayer*. Without this, ye are aſſured from many paſſages in Scripture, that all your endeavours to be good will be accounted preſumptuous, and therefore will have no effect. For your entire dependence is upon God; and ye cannot, by your own power, provide for the neceſſities either of your ſouls or bodies. It is HE who giveth you food and raiment, and all the neceſſaries and conveniences of life. It is HE alſo, who puts it into our hearts both to *will*, and *perform*, what is acceptable and well pleaſing to Himſelf. If ye can ſo far prevail over the corruption of your nature, as to think humbly of yourſelves, and to apply to the Throne of Grace for the ſupply of all your wants; ye are gone as far as of yourſelves ye are able to go. Thenceforward ye muſt uſe your utmoſt endeavours (the ſincerity of your hearts will require it of you) but they will not be effectual without the bleſſing of God, which alone can give them ſucceſs. You ſee then *the abſolute neceſſity of Prayer*. In regard to which the Church ye more particularly belong to hath provided you with a publick Form, to be uſed as often as ye meet together for the worſhip of God. It was compoſed by good and holy Men, as appears from that Spirit of true piety and devotion which breathes throughout the whole. Ye will do well therefore in paying a true regard to it; and it will become you to loſe no opportunity of joining in it devoutly in the publick Church. The ſame Prayers may be of ſervice to you likewiſe in your *private* Devotions; there being ſcarcely any one circumſtance of life to which there are not Petitions properly

properly ſuited in the Common Prayer Book of the Church. Indeed there is one circumſtance, which could not be provided for in the Publick Service, becauſe it relates to your duty at home: I mean *ſaying Grace before and after Meat:* that is, firſt *begging God's bleſſing on your Food*, and afterwards *returning God thanks for it.* And however ſtrangely this practice be neglected by ſome, and very careleſsly performed by many others; yet our own reaſon and Holy Scripture (with the examples of *Chriſt* and of St. *Paul*, together with the examples of the ancient *Heathens* likewiſe) ſhould teach all Chriſtians to perform this duty with decency and devotion. As to Prayer upon other (general) occaſions; becauſe the ignorance and weakneſs of mankind is ſuch, that they can neither help themſelves, nor do well underſtand the manner in which they may addreſs themſelves to God for help; it has pleaſed our Bleſſed Saviour to inſtruct His Church to pray, as they ought in that ſhort and perfect form which is called by His Name. So that, however imperfect thoſe prayers may be which ye make yourſelves, or which good and devout Men have made for your uſe, yet are ye aſſured that ye are provided with *one Prayer*, in which all your wants are properly ſummed up, and which, if rightly offered, will not fail of meeting with acceptance. And this *(the Lord's Prayer)* at leaſt may, and muſt be uſed, morning and evening, by every perſon how poor and ignorant ſoever.

In the Lord's Prayer ye addreſs yourſelves to Almighty God, who, through the mediation of His bleſſed Son, vouchſafeth to be called *Your Father*, and the common Father of all Chriſtians, although ye worthily deſerve to be puniſhed for your ſins, and to be utterly caſt out of His favour. And although he is infinite and incomprehenſible, and the whole Univerſe is filled with His greatneſs, yet, becauſe His glory is manifeſted chiefly in *Heaven*, and from thence

thence is revealed to the children of men, ye are taught to call him *Your Father, which is in Heaven.*

Ye pray, or ſignify, that it is, above all things, your ſincere and hearty deſire, that as *His Name* (or His Being and Attributes) is holy, fearful, and glorious, ſo it may be *hallowed*, that is, ſanctified, reverenced and adored, by all men in every place, and throughout all generations for ever: that *Yourſelves* more particularly may have your hearts cleanſed, and filled with His Grace: and that in all your thoughts, words and actions, ye may endeavour to promote His honour and glory.

For the better accompliſhment of this your ſincere deſire, ye pray, that *God's Kingdom may come*; that the knowledge of His holy Name may be ſpread throughout the whole world; that the dominion of Sin and Satan may be entirely deſtroyed by the Light of Chriſt's Goſpel: and that the bleſſed time may not be delayed, when Ye, with all thoſe who have died in His faith and fear, ſhall be tranſlated into his heavenly Kingdom.

Ye pray, that in the mean while, *God's holy Will may be done on Earth, as it is in Heaven.* That is, ye declare, that ye are entirely reſigned to all the diſpenſations of his good Providence; and are ready to do and ſuffer every thing which cometh of His divine appointment: that ye willingly and heartily ſubmit to all the rules and methods which He hath commanded you to walk by. And although it may be impoſſible for you ever to attain to ſuch a perfection of obedience in this preſent life, yet it is your ſincere wiſh and deſire, that *Yourſelves and all Men*, throughout the whole world, were enabled to perform the Will of God with the ſame readineſs and the ſame exactneſs as it is performed by *the Angels in Heaven*; that as the bleſſed Spirits, the Meſſengers of God, do ſpeedily and cheerfully execute all His commands, ſo His faithful ſervants

on

on earth (as far as the infirmities of their fleſh will permit them) may conſtantly and gladly obey him in all things.

After thus profeſſing that your chief concern is for the advancement of God's honour and glory, ye proceed in your petitions, by begging of Him to *give you this day your daily bread.* Hereby ye humbly acknowledge, that all things depend upon His gracious Providence, that the eyes of all creatures look up to *Him, who giveth them their meat in due ſeaſon,* and provideth them with all things out of his bounteous liberality. Therefore ye beſeech Him to give *You* alſo all the neceſſaries and conveniences of life; which, although ye are allowed to call them *Your* daily bread, are not *Yours* of right, but come from the free bounty of God, and by His bleſſing upon your labours. Ye pray, that He would continue to bleſs your labours; that neither Ye, nor your families, may ever be in want of what He may judge neceſſary or proper for your ſupport. And, by thus confeſſing that your whole reliance is upon His goodneſs and mercy, ye oblige yourſelves to return Him all poſſible thanks and praiſe, for the manifold bleſſings ye daily receive at his hands.

Farther, ye beſeech God to *forgive you your treſpaſſes,* to blot out all your ſins, and releaſe you from the puniſhment of them, *as ye forgive them that treſpaſs againſt you:* that is, although men's forgiveneſs of each other bears no proportion to the forgiveneſs they ſtand in need of from God, yet, as it has pleaſed God to make this a neceſſary *condition* of *Your* being forgiven, ye do humbly hope, that if ye are in perfect charity with all men, and do truly repent you of your ſins, ye ſhall meet with pardon at the Throne of His Grace. At the ſame time, ye do hereby declare, that ye have no hopes of pardon, unleſs ye fulfil this condition, and do engage therefore to *forgive others their treſpaſſes,* ſo far as is conſiſtent with

with God's laws, and the preſervation of peace and order in the world.

But, leſt you ſhould meet with trials in this or any other reſpect too ſtrong for you to encounter, ye beg of God *not to lead you into temptation, but to deliver you from evil.* Ye make it your humble requeſt, that ye may not be ſeduced from your obedience either by proſperity or afflictions; that, whatſoever ſtation of life it may pleaſe God to appoint you to, and in whatſoever circumſtances ye are placed, ye may (by the help of His Grace) ſteadily purſue your duty, and do nothing unbecoming your Chriſtian profeſſion; that ye may not be permitted to yield to the deluſions of *the fleſh, the world, and the Devil*; but that ye may be ſtrengthened by the Holy Spirit of God againſt all theſe your enemies, and, being protected from their power, may paſs the courſe of your lives with integrity and innocence.

Finally, ye declare, that ye are firmly perſuaded that ye ought to offer all your prayers and praiſes to *God only*; that ye do not, in any degree, truſt in yourſelves, or in any other creature, for the ſucceſs of your petitions; but that God, and God alone, can and will (ye humbly hope) relieve all your wants, both ſpiritual and temporal; *for His is the kingdom, the power, and the glory, for ever and ever.* He is the abſolute Governor of the whole Univerſe, the Almighty Diſpoſer of all events; He can do whatſoever He will, and nothing is brought to paſs in Heaven or Earth without His permiſſion.

Ye conclude all by ſaying *Amen.* Whereby ye expreſs your earneſt deſire, that God would be pleaſed moſt graciouſly to grant whatſoever ye have aſked; and, at the ſame time, ye ſignify your humble confidence in Him, that, through the merits and mediation of Jeſus Chriſt, this Prayer of His bleſſed Son will be heard and accepted by Him.

THIS then is the Prayer which our bleſſed Saviour has left for the uſe of His Church, and every particular Member of it. So that it is impoſſible ye ſhould err when ye addreſs yourſelves to God in this form of words, or in any form agreeable hereto. Let it be your conſtant care ſo to order your thoughts and actions, that ye may be always *in a capacity of uſing it*. For otherwiſe ye will provoke God's anger againſt you by your raſhneſs and preſumption, and bring a *curſe* upon yourſelves inſtead of a *bleſſing*. Approach Him not therefore with this Prayer, unleſs ye are ſincere in your deſires and endeavours, that *yourſelves* and all mankind may be obedient to His will, and that His name may be reverenced, and His glory exalted throughout the whole earth. See that ye do not entertain in your minds an abſolute dependance upon any thing but the goodneſs of God for the relief of all your wants. Be ready to forgive injuries, and loſe no opportunity of doing good to all Men. Truſt not to your own ſtrength, in the many trials and temptations incident to this your mortal ſtate: but be aſſured that it is *God* alone who can protect you from the ſnares of this world, and the ſubtilty and malice of your Ghoſtly Enemy. Finally, be perſuaded that *all power* is in God only; that no evil can harm you without his permiſſion, no good befal you but by His grace and favour; for He ruleth over all things for ever and ever, and as His *authority* has no bounds, ſo will His *kingdom* and *glory* never have an end.

THUS have I, briefly and plainly, ſet before you *the whole duty of a Chriſtian*; putting you in remembrance of what ye ought to *believe* and *do* in order to be ſaved. It is my hearty prayer to God for *you*, that, by His grace, He would enable you to practiſe it in truth and ſincerity. And I entreat your prayers for *me* alſo, that I may do the ſame; that if it ſo pleaſeth God, we may mutually receive benefit from each

each other. Here ye have the ſubſtance of all that has been or will be preached to you; and I ſend it to you ſummed up in this little Book, that ye may have it *always* before your eyes, and by often reading it, may imprint it deeply in your memories. I addreſs it chiefly to *You* who are of the younger ſort; becauſe, at your firſt ſetting out in the world, ye have need of a Guide to direct you in the right way; becauſe Ye are not entered, or at leaſt not far gone (I hope) *in the path that leadeth to deſtruction*; and more particularly, becauſe ye live in dangerous times, when ye have few good examples, but many, very many bad ones before you; and therefore are more likely to be ſeduced. I am ſorry I have occaſion to obſerve any thing which is to the diſcredit of the preſent Age, but moſt certain it is, that, in every ſtation of life, the manners of Men are greatly corrupted. And not only ſo, but many ſeem to grow ſlack in the faith of our Lord Jeſus Chriſt, and ſome to have totally forſaken it. Who knows but God may put it into your hearts ſeriouſly to conſider the preſent unhappy ſtate of Chriſt's Church, and incline you to uſe your utmoſt endeavours to reform it? At leaſt He may enable You to order your own lives as ye ought; and, by preſerving *You* from infection in your younger years, it may ſo happen that the ſucceeding generation may be better than the preſent. This ſeems to be the only hope which is now left us; and for *Your own* ſakes, for the ſake of *Mankind*, and the ſake of *Virtue* and *Religion*, and for *Jeſus Chriſt's* ſake, do not diſappoint it.

Be ſtrong and courageous, and dare to be good under all the preſent diſadvantages of Virtue and Piety. Purſue no other pleaſure but that of innocence, which alone can give you true ſatisfaction and peace of mind. Remember, that none but *ſincerely good* Chriſtians have a right to be *cheerful*. Theſe are the men who are commanded by St. Paul

to

to *rejoice in the Lord always*; and indeed every Chriſtian's motto ſhould be, *Serve God, and be joyful.* Be therefore prudent, in regard to your beſt and deareſt intereſt, your true pleaſure here and hereafter. Forget not your obligations to Him *in whom ye live, and move, and have your being*; and let your thoughts frequently dwell on that *lively hope* of *eternal happineſs* to which ye *are begotten through Jeſus Chriſt.* Think with yourſelves that although ye may live *many years*, yet it is not impoſſible that ye may be cut off *in a few days*; that be your lives ever ſo long, yet are they really ſhort, and will appear to you much ſhorter as they approach to an end; that ye cannot therefore begin *too early* to be good, neither will it be ſafe for you to loſe *the preſent opportunity.* Conſider how many thouſands there are, who, reflecting upon their paſt conduct, would give the whole world (if it was at their diſpoſal) to be in your time of life. If they were ſuffered to begin their days again, how watchful would they be over themſelves! how cautious of offending God in any one action, or thought! Every wilful Sin they have formerly committed is now as *a Viper in their Boſoms*, the ſting of which leaves a ſmart not to be endured. The infirmities of old age are tolerable enough to them, but *a wounded Spirit* who can bear? Yet ſuch will be *your* condition, wretched as it is, if ye are guilty of the ſame folly, and tread in their ſteps. Learn from *their* examples to make a good uſe of the preſent time; and if ye are ſenſible, (as ye muſt needs be) of *their* unhappy caſe, take effectual care, that one time or other, it may not be *yours* alſo. How will ye condemn yourſelves hereafter, if ye are ſo unwiſe as to loſe the preſent opportunity which cannot be retrieved? Ye will then reflect with ſorrow upon your evil courſe of life, and ſtand amazed at your own folly in neglecting the good advice here kindly given.

If ye continue wicked, conſider, when the time of your departure out of this world ſhall draw near, which way will ye then look for comfort, or what will ye do to be at peace with yourſelves? If ye turn your eyes upon your *paſt lives*, ye will find nothing there but what will give you grief and vexation. And, if ye look *forwards*, how terrible will be the proſpect of God's anger, whom ye have made it your buſineſs to offend? For remember, *it is a fearful thing to fall into the hands of the living God.* But, on the other hand; a well-ſpent life, proceeding from early habits of virtue and goodneſs, will leave no room to queſtion *the ſincerity of your obedience*, but will lay a foundation for a reaſonable hope, that *God will be favourable to you.* Ye will have the pleaſure of thinking that ye made it your firſt choice to do His Will, and were not compelled to it by your natural fears and apprehenſions: that ye kept your innocence, when ye were courted, bribed and importuned on all ſides to part with it; that ye never entered into the *ſervice* of Sin, and therefore have no title to *its wages.*

But, in what language can I deſcribe to you the joy and tranſport which attends the concluſion of a *regular* and *good* life? When the time approaches that ye ſhall be called upon to give an account to God, how will it delight you to think that it has been your ſincere endeavour to obey His Will? What pleaſure will it be to reflect upon the dangers ye have eſcaped, the evil ye have forborn, and the good ye have done? *Oh! that I had led a better life!* is, and ought to be the wiſh of every man, good as well as bad, when He comes to die. But, whilſt the old Sinner reproaches himſelf with the neglect of every duty, *your* conſciences will bear you witneſs, that, *from your youth up*, ye have endeavoured to fulfil the Commandments of God. Hence will ye be encouraged to look forward alſo with an humble

hope,

hope, that, through the merits of Chriſt Jeſus, ye ſhall be accepted of Him. Death, it is true, is ſuch a change as ye cannot but be oftentimes thoughtful and ſolicitous about: But remember, that *the ſting of Death is Sin*; and, when Death is once diſarmed, the terror of it is much abated. Good men therefore, for the moſt part, die with perfect reſignation and ſatisfaction of mind. Nay, we ſometimes meet with inſtances of ſuch as expreſs great joy in the exchange of this life for a better. And *Ye* will do the ſame, if ye order your converſation according to my advice: For, what can effectually and really *harm you* ſo long as ye are *at peace with God!* Although your Souls are to be ſeparated from your Bodies for a time, yet nothing can *ſeparate you from the love of God.* Ye cannot be removed beyond the reach of his Mercy and Loving-Kindneſs: THAT will follow you through every ſtate, and uphold and comfort you in every change ye undergo.

BUT, after Death, there will be no farther change; your condition then will be fixed to all eternity. *When Chriſt, who is your life, ſhall appear, Ye ſhall alſo appear with Him in Glory. It is Your Father's good pleaſure, little Flock, to give You the Kingdom. For there is laid up for You a crown of righteouſneſs; which the Lord, the righteous Judge, ſhall give you in that day, and not to You only, but to all them who love His appearing.* And *bleſſed be the God, and Father of our Lord Jeſus Chriſt; who, according to His abundant Mercy, hath begotten us again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us.*

A PRAYER

A PRAYER *to be uſed every Morning.*

O Almighty God, I give thee moſt humble thanks, for that Thou haſt been pleaſed to preſerve me from the dangers of the night paſt. Defend me this Day, I beſeech Thee, and alſo my Relations and Friends, from all evil Accidents, and more eſpecially from all temptations to Sin. Let all my doings be ordered by Thy Governance; and let me ever remember, that my moſt ſecret thoughts, and actions, are before Thee, and open to Thy ſight. Grant, that I may always walk in Thy fear, ſtudying to ſerve and pleaſe Thee in all things; and having been protected by Thy goodneſs here, may be taken to Thy mercy hereafter, through the merits, and mediation, of Jeſus Chriſt, my Redeemer. Amen.

Our Father which art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily bread: and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation; but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A PRAYER *to be uſed every Night.*

O Almighty God, I give Thee moſt humble Thanks for Thy merciful preſervation of me this day. I beſeech Thee to pardon me in every Thing wherein I may have offended Thee; and to give me Thy Grace, that I may never do the like again. I thank thee for all thy mercies vouchſafed unto me from the beginning of my Life to this preſent time; for my health, food, and raiment, and more particularly my friends and relations, whom I beſeech Thee to bleſs and reward, for all their kindneſs and love. I commit myſelf to Thy gracious

protection

protection this night; humbly begging, that thy good providence may continue always to watch over me. And grant, I may so order the whole course of my life, that I may finally inherit thine everlasting kingdom, through the merits of Jesus Christ, my Redeemer. Amen.

Our Father, which art in Heaven, &c.

At coming into Church.

O LORD, pardon my Sins, and receive my Prayers; and may thy Word, here delivered, make me wise unto Salvation; through Jesus Christ our Lord. Amen.

After Divine Service.

O LORD, pardon the imperfection both of my Prayers and Praises; and incline me, not only to hear Thy Word, but to obey the same: through Jesus Christ our Lord. Amen.

Grace before Meat.

Bless, O LORD, (we beseech Thee) this Refreshment to our Use, and us to thy Service: through Jesus Christ our Lord. Amen.

Grace after Meat.

For this, and all thy Mercies, O GOD, we bless and praise thy holy Name: through Jesus Christ our Lord. Amen.

FINIS.

Printed by Byr and Law, St. John's Square, Clerkenwell.

10.

THE COUNTRY GENTLEMAN's ADVICE TO HIS NEIGHBOURS.

THE TWELFTH EDITION.

By E. W. Esq.

LONDON:

Printed for F. and C. Rivington, No. 62, *St. Paul's Church-Yard.*

1795.

Price 2d. or 14s. a Hundred.

LONDON:

NEIGHBOURS;

OR,

A TALE

FOR

CHRISTMAS.

THE COUNTRY GENTLEMAN's ADVICE TO HIS NEIGHBOURS.

My good Friends and Neighbours,

BEING desirous, during my necessary Absence from ****, to give You some Token of my Remembrance, some Proof that my heart is with You, I thought I could not do it better, than in sending You my Opinion and Advice, upon Those Things wherein Your Interest is concerned.

I am persuaded that none of You can have any Doubt of my Inclination to promote it upon all Occasions, and hope I have not passed my Time so unfruitfully amongst You, as that You should

be at a Loſs to know in what I think it chiefly conſiſts.

If I could ſuggeſt to You any Method of improving Your Worldly Subſtance, and adding to your Wealth conſiſtently with a good Conſcience, I would by no means be ſilent upon that Head; but my preſent Addreſs to You has Objects of another, and infinitely more valuable Kind in view.

It is very true, and I acknowledge it with Pleaſure, that You have able and religious Teachers in Your ſeveral Pariſhes, and that You hear from them once every Week, that You have *a Soul to be ſaved*, and by what Means it is to be *ſaved*.

Yet I hope none of you are ſo deſtitute of true *ſaving* Knowledge, as to think, that Religion is the Buſineſs of Your *Sundays* only; or that the great concern of Eternity deſerves no more than a Seventh Part of Your preſent Time.

As You cannot be ſo great Enemies to Your own Welfare, as to think thus narrowly of Religion, You ought, and I doubt not will, eſteem that Man Your Friend,

Friend, who endeavours to bring it home to You, by informing Your Underſtanding, or at leaſt refreſhing Your Memory concerning the real Duties of it, in order to make it a frequent Object of Your Reflexions in Your Houſes, in the Field, in the Markets, as well as in the Churches.

I do not ſay that You ſhould think of nothing Elſe but Religion: *for then* (as St. *Paul* ſays upon another Occaſion) *muſt Ye needs go out of the World.* But this I ſay, that You ſhould ſo accuſtom Your Minds to the Deſire, and Deſign of pleaſing God in all Things, that You ſhould, even by Habit, make *That* the Standard of every Thought, every Word, and every Action.

And do not imagine that my applying myſelf to You upon this Subject is, owing to any Apprehenſion that You have more Occaſion for ſuch Exhortations than Others: I can aſſure You moſt ſincerely, that it is not; for I can ſay with Truth, that I have found You in General a Sober, Peaceable and Uncorrupted People. But it is declared by an Apoſtle, that *in many Things We offend*

fend all, and there is ſurely None ſo very good, but that they may receive Benefit from mutual Admonitions.

You are certainly happy in being at ſuch a Diſtance from any of thoſe great Sinks of Iniquity, where Ingratitude, and Diſreſpect to Our greateſt Benefactor, is faſhionable, and Neglect of our immortal Souls an Accompliſhment. You may thank God that the Contagion has not yet reached You.

It is a melancholy Thing to conſider, that Thouſands of Thoſe who acknowledge their Expectation of a Future State, and of thoſe Rewards and Puniſhments which God hath appointed, will not yet take ſo much Pains, nor exerciſe ſo much Self-denial for the obtaining the One, and avoiding the other, tho' believed Eternal, as they do for procuring to themſelves the Enjoyment of ſome Momentary Pleaſure, perhaps a Vicious one, or for the eſcaping ſome bodily Diſtemper, or other Temporary Evil.

You cannot but be ſenſible of the Perverſeneſs and Abſurdity of ſuch a Conduct, and it will need no Reaſoning to convince You, that the true Standard,

ard, and Computation of Happineſs and Unhappineſs, is the Length, or Shortneſs of their Duration.

Let me adviſe You to make this Compariſon the Subject of your frequent Meditation. You are, and juſtly, anxious about the Fruit and Product of Your worldly Care and Labour; endeavour to raiſe in Your Minds the ſame Solicitude about the Conſequences of all Your other Actions, remembering that the Profit, or Loſs, is Eternal.

I do not propoſe to enter here into a particular Deſcription of every Point of Chriſtian Duty. I ſhould pay a very ill Compliment, as well to Your worthy Miniſters, as to Yourſelves, in ſuppoſing you to want Inſtruction therein. I would rather excite You to the Practice of what You already know, than pretend to teach You any Thing that You do not.

You know as well as I, or any Man can tell You, What it is to be Honeſt, and Sober and Chaſte, and Humble, and Meek; You know what is Good-Nature, and Truth, and Piety; You are acquainted too, Who it is that expects

theſe Things from You; and what You have to hope, or to fear from Him.

With this Knowledge, is it poſſible to be Unconcerned and Indifferent? When your Thoughts and Words, and Actions here, have ſuch a Connection with Eternity, Can You take a ſtep in this World, which will not put You in Mind of the Next?

Yet tho' I do not propoſe to enumerate, and inforce to You every Precept of God's Moral Law, there are two, or three Points which I cannot help mentioning more particularly.

The Firſt is what relates to the Indulgence of what we juſtly call unlawful Love, as being expreſsly forbidden by the Goſpel, tho' treated by many, in this enlightened Age, and Country, as a ſlight Offence: and there are ſome, who will talk of their own Tranſgreſſions againſt this Divine Law, without Remorſe; and even boaſt of their diabolical Conqueſts over Innocence, and Virtue.

Againſt this Crime therefore, I would endeavour in an eſpecial Manner, to arm your Minds, becauſe there is more than

than ordinary Danger from Without, as well as from Within; from the Suggeſtions of profligate Companions backed and abetted by thoſe of inward Paſſion.

But conſider, or, if You have no Occaſion Yourſelf for ſuch Conſideration, make the young People for whom You may be concerned, as a Father, or Maſter, conſider that he who corrupts a Woman, is guilty of a vile Diſhoneſty; that he robs ſome Huſband of the Property which God has allotted him, and of the Peace and Happineſs of his Life; that he brings Diſcredit, and Grief upon ſome Father, Mother, or other Relation; that he gives birth perhaps to an Infant, whoſe Innocence will not protect Him from the Reproaches of his Parent's Infamy; that he ſtrips and plunders a Fellow Creature of that Virtue, which ſhould ſupport her in this World, and in the next; that he is very probably the Occaſion of Diſtreſs, and Miſery to the Partner of his Shame; and very probably too, of her being driven by that Diſtreſs, to an abandoned Proſtitution: And what elſe can he ex-

pect at the Hands of the Righteous Judge, but to be called to anſwer, in the laſt Day, for the Soul which he has deſtroyed, and to take his Share in the Puniſhment of every Sin, of which he has been the Occaſion?

But perhaps, he is not the Corrupter, he only follows in the Track of Vice began by another: is he therefore innocent? Will He that receives the ſtolen Goods, be allowed to plead that he did not ſteal them? Let this Wiſe Diſtinguiſher bring forth his Reaſons; Let him ſee if he can juſtify, before his Maker and his Judge, the comforting, abetting and encouraging a Fellow Subject in Rebellion againſt Him; the paying the Price of Sin by hiring another to commit it; and the preventing, as much as in him lies, the Return of a Guilty Soul to God.

When You reflect upon theſe Things, You will ſee very plainly the Reaſon, why St. *Paul* has ſo poſitively declared, that * no Adulterer, nor Fornicator ſhall enter into the Kingdom of God. And I hope

* 1 Cor. vi. 9.

I hope Your Reflexion thereupon will be ſufficient to keep you clear from thoſe Great Offences.

But perhaps ſome may think, that if they keep to one Woman only, living with her in all Reſpects as a Huſband with a Wife, the Matrimonial Ceremony may be ſafely omitted, as a mere human Inſtitution. But let ſuch aſk their own Conſciences, whether their ſecret Reaſon for omitting that Ceremony, be not, that They may have the Liberty of ſeparating Themſelves, at their Pleaſure, from the Woman, whom they pretend to regard as a Wife; And, if that be the Caſe, let them not repreſent that Conduct as conformable to the Law of God, which is founded upon a Reſervation to themſelves of a Power to break it, whenever they ſhall be weary of complying with it.

But theſe Irregularities are, I hope, very rare amongſt Us.

The Thing which I ſhall next mention to You, and deſire to caution You againſt, is *Gaming*, which is of late, to the great Grief of all good Men, crept into ſeveral Towns in Your Neighbour-

hood. Conſider this only in the Light of Worldly Prudence, can You think it reaſonable to hazard what You have earn'd with the Sweat of your Brow, by long Labour, and Care, upon the Chance of a Moment, and to hazard it perhaps againſt Thoſe, whoſe Profeſſion is Knavery, and who have no other Subſiſtence but what ariſes from the Plunder of your unguarded Simplicity? Or can You expect Honeſty, and a faithful Management of your Concerns from your Sons, and Servants, if You ſuffer them to expoſe themſelves to ſo great a Temptation?

Look upon this Practice in a Religious View, can there be a greater Immorality than to ſtake the Maintenance of your Wife, and Children, upon the Caſt of a Dye, or Turn of a Card; to play for the future Happineſs of Yourſelf, or Neighbour; and to put Yourſelf voluntarily into a Situation, where You muſt either ruin, or be ruined; and where, if You have any Pleaſure, it muſt ariſe from the Grief and Miſery of your Fellow Chriſtian?

If

If there be *Drunkenneſs* amongſt You, if there be *Swearing* and *Obſcene Talking*, if *Pilfering* amongſt the poorer Sorts, eſpecially from their Benefactors, and any Species of *Diſhoneſty* and *Fraud*, with Regard to Buying, Selling, Paying of Rent, Tythes, Taxes, or any other Matter, amongſt the more Subſtantial; I have the Pleaſure of thinking that they are not very commonly practiſed in our Country, and ſhall therefore content myſelf with exhorting Thoſe unhappy People, whoſe Conſciences may accuſe them of any ſuch Tranſgreſſions, to remember, before it is too late, that *for all theſe Things, God ſhall bring them to Judgment.*

If theſe Reflections make the Impreſſion they ought upon You, and You are deſirous to know more perfectly, *What You ſhould do to be ſaved*, the beſt Advice which I can give You, is, to ſeek for the Law of God, in the Book of God, and to compare Your Behaviour with the Rules laid down in the Goſpel.

You will ſee there what Sort of Obedience is required by our Lord and Saviour, to make us worthy Members of

his

his Kingdom; that it muſt be a Compliance, not with This, or That, but with all his Commands; That it muſt proceed from a purified Heart, purified, as much as poſſible in this Carnal State, from all ſecret Approbation of Sin,—and from a ſincere Deſire of pleaſing God.

You will ſee too, that the promoting this Glory of God, this Univerſal Obedience of his Creatures to him, was of ſo great Conſequence, that it was the Cauſe, why * *all Scripture was given*, and one of the great Objects even of the Death of Chriſt.

And You will obſerve that, amongſt all thoſe Commandments of God, what is chiefly inſiſted on, as the *New*, the *Royal*, and the moſt important *Law*, is *Charity*, which I chuſe to mention particularly to You, that You may not underſtand it in that Narrow and Limited Senſe only, to which our Language commonly applies it; I mean the giving Alms to the Poor, (That being in Truth but one Branch of it) But may know, that when You are ordered to be *Charitable*,

* 2 Tim. iii. 17. Tit. ii. 14.

ritable, You are ordered to bear ſincere Good-Will to all Men, of all Denominations, of all Countries, of all Sects, and Parties; looking upon them without Diſtinction, as your *Neighbours*, forgiving Offences, juſtifying Characters, diſcouraging Scandal, reconciling Differences, and ſeeking all Opportunities to promote the Welfare, both Temporal and Eternal, of all, with whom You have any Connection.

Laſtly, You will ſee with Joy and Gratitude, that to him who thus ſincerely obeys God, delighting in the Performance of his Will, and preferring his Approbation to all other Things whatſoever, *Exceeding great and precious Promiſes* are made, and that even Everlaſting Happineſs, *an eternal Weight of Glory*, (as it is ſtiled by St. *Paul*) is reſerved for Thoſe, who ſhall come off Conquerors in this Contention with the World, with Themſelves, and with the great Adverſary of God, and man; Not however, as due to the Merit of our own imperfect Performances, but from the free Gift and Bounty of God, in Conſideration of the Death and Sacrifice of Our

bleſſed

bleſſed Saviour, the only begotten Son of God, who died upon the Croſs for our Sins, and gave his Life, as he has himſelf declared, * *a Ranſom for Many.*

Now this being the Caſe, You will not wonder to find that Faith in this great Author of our Salvation, (*viz.*) A firm Reliance upon the Promiſes of God thro' him, ſhould be likewiſe required of Us, and that as *Abraham*'s Dependance upon the Power and Veracity of God, firſt to give him a Son, and then to raiſe that Son from the Dead, both contrary to the common Courſe of Nature, was reckon'd to him for Righteouſneſs; So We too, ſhould be required to give Credit (if I may ſo ſay) to Almighty God, for the Means of our Reſtoration, and Reconciſement to him, tho' incomprehenſible to Us; and to accept of Happineſs in the Way, wherein he is pleaſed to offer it. For if you will † *count the Blood of the Covenant an unholy Thing*, how can you be *ſanctified* by it? If You reject the Sacrifice, What Share can You have in the Atonement?

When

* Matt. xx. 28. Mark x. 45. † Heb. x. 29.

When You have fully conſider'd and ponder'd in Your Hearts this great and wonderful Inſtance of the Mercy, and Love of God, and have added to it all the other innumerable Bleſſings, for which we are all indebted to his Gracious Providence, You will hardly want the Aſſiſtance even of Scripture, to teach You, that he is to be reciprocally loved, by his Creatures, and conſtantly worſhipped by Them, (*viz.*) adored and praiſed with humble Thankſgiving in Publick and in Private, for his infinite Goodneſs, and intreated with the devouteſt Prayers to continue it to Us. If You judge rightly of Yourſelf and of Him, You will think it your higheſt Privilege and Honour, and Comfort to have this Acceſs to him thro' Chriſt, and will omit no Opportunity of teſtifying your Gratitude, acknowledging your Dependance, and proclaiming your Truſt in him; and more particularly, if you find any peculiar Method inſtituted by our great Redeemer of our perpetual Commemoration of what he did, and ſuffered for Us, (as You will find ſuch a One in the Sacrament of the Lord's

Lord's Supper) You will not be diverted by any trivial and unworthy Pretences from appearing conſtantly *there*, to declare Your Subjection, to avow Your Obligations, and to renew Your Engagements, in the Face of the Congregation, to this moſt High, moſt Powerful, and moſt Beneficent Saviour.

But if upon thus ſearching the Scriptures, as I have before adviſed You, in order to learn the Will of God, You ſhould be terrified with the long Catalogue of Duties, and with the Penalties under which they are enacted; If, upon comparing the Taſk to be performed with Your own Strength to perform it, Your Heart ſhould faint within You, ſo that You ſhould be ready to cry out, *Who is equal to theſe things?* The ſame Scripture will give You Comfort herein alſo, for it will teach You that We are not as formerly, under the rigid Covenant, either of the Adamical, or Moſaical Law, where every Tranſgreſſion was Fatal, and no Supernatural Aſſiſtance promiſed; But that the ſame Merciful Lawgiver, who has aſſigned everlaſting Rewards to *Obedience*, has given

Us

Us by the Goſpel Covenant his Holy Spirit to aid Us in *Obeying*, to direct Us in the Way, and ſtrengthen Us in the Purſuit of eternal Glory. This is that Spirit of God, that Advocate or Comforter, whom Our Saviour promiſed to all Believers, the Spirit which both raiſed him from the Dead, and who will raiſe Us too, if We concur with his holy Motions, firſt from the Death of Sin, and, in God's due Time, from the Death of Nature alſo.

But this is not all: The Mercy of God does not ſtop here neither. Chriſtianity is not more a Law of Faith, and of Practice, than it is a Proclamation of Pardon. This is the *Good News* which our Saviour himſelf came to tell Us, and which he ordered his Diſciples to carry into all Parts of the World—the Doctrine of *Repentance unto Life.*

And beſides all this, We have a merciful conſtant Interceſſor, in our Behalf, at the Right Hand of God, the ſame who created Us, who died for Us, and who will hereafter judge Us. *If any Man Sin*, ſays St. *John*, *We have an Advocate with the Father, Jeſus Chriſt the*

the Righteous, and He is the Propitiation for our Sins.

If any one therefore has been ſo unhappy as to ſpend ſome Part of his Life in diſobedience, or if the Courſe of his Duty be ſometimes interrupted by ſudden Effects of Surprize and human Paſſion, let him not therefore deſpair of Mercy, but endeavour ſincerely to qualify himſelf for it, by Complying with the Terms of the Goſpel, I mean, by a true and unfeigned Repentance, which conſiſts in the Sorrow and Shame of having Offended; in a Change of the Mind, and Diſpoſition, from Evil to Good; in a total abandoning of all thoſe Things wherein We have Sinned; and in turning with the whole Heart unto God; humbly imploring Pardon of what is paſt, for his Sake, who died to obtain that Pardon for Us; and begging the Aſſiſtance of His Holy Spirit to ſecure Us from future Miſcarriages.

If any Man be diſſatisfied with this Sketch of Chriſtian Duty and Chriſtian Faith—If he would direct You to other Mediators between God and Man, beſides the Man Chriſt Jeſus—If he would

teach

teach You new, and different Methods of obtaining Reconciliation, and pardon—If he would have You think meanly of moral Virtue, as of no Value in the Sight of God, and perſuade You, contrary to the expreſs Declaration of St. *John*, that * *He that doeth Righteouſneſs is* not *Righteous*; but multiplying, and magnifying the Terms of our Salvation, beyond what our Saviour, and his Apoſtles taught, and requiring Angelical Perfection of Mortal Man.—Or, if he would make You believe that the Spirit of God does not only aſſiſt, and ſtrengthen Us in our Courſe, but does in Effect run it in our ſtead, being the ſole Doer of all our good Deeds, and Performer of all our Obedience; leaving thereby no real Choice of Good and Evil in Man, and Conſequently neither Room for preſent Trial, nor Equity in Future Judgment—And if he tells You that the Operations of this ſame Spirit muſt be felt, and diſtinguiſhed within You, perplexing your Minds with ſubtle Queſtions of Man's Wiſdom,

* 2 Ep. 7.

4

Wiſdom, about Grace and Regeneration, and Experiences, and Inſtantaneous Converſions—The beſt Advice that I can give You in ſuch a Caſe, is, to require a Proof of ſuch Teachers as Theſe, that they are not wiſe *above what is written*, by calling on them to ſhew You their Doctrines *plainly* contained in the Word of God. And let not any one impoſe upon your Simplicity by the Uſe of hard unſcriptural Terms, or by long and difficult Inferences pretended to be deduced from Thence, for You may be aſſured, that what is not there clearly expreſſed, and does not lie open to your Comprehenſion, can be no Law to You, ſince it is impoſſible that God ſhould impoſe any Law upon his Creatures, and make the Terms of it at the ſame Time unintelligible to Them; and little leſs than Blaſphemy to ſuppoſe, that the Righteous Judge ſhould try Us by a Rule, which he has not given Us Capacities either to find out or to underſtand.

If indeed any Perſon imagines, that by ſuperior Degrees of Knowledge, acquired by the immediate Impulſe and

Illumination of the Spirit (which ſome lay Claim to) he has diſcovered new and more exalted Rules of Chriſtian *Duty*, with Reſpect either to Belief or Practice, they may in Truth become obligatory upon Him, to whom they ſhould thus appear in the Light of *Duties*. But let not that Man pretend to impoſe his Perſuaſions upon the Conſciences of others, till he can produce his Credentials from God to preach a different Goſpel from that which you have received; Or, in other Words, till he can give you that Proof of his particular Inſpiration which You have a Right to require by working Miracles, as our Saviour, and his Apoſtles did.

FINIS.

11.

A

PLAIN AND SERIOUS

EXHORTATION

TO

PRISONERS,

BOTH

DEBTORS AND CRIMINALS.

LONDON:

Printed for F. and C. RIVINGTON, Bookſellers to the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, at the *Bible and Crown*, No. 62, in *St. Paul's Church-Yard*. 1797.

[Price 3*d*. or 2s. 6d. a Dozen to thoſe who buy them to diſtribute in Priſons.]


BRITISH MUSEUM

A

PLAIN AND SERIOUS

EXHORTATION, &c.

THE Repreſentations lately made of the great Number of unhappy Perſons confined in the ſeveral Priſons of this Kingdom for Debt, cannot fail to ſtrike every reflecting Man with very painful Senſations: To which, if we add the amazing Number of Criminals likewiſe, it ſhocks us almoſt beyond bearing.

To what Cauſe this ſurprizing Increaſe of late Years is to be attributed, is not eaſy to determine. One Thing is very evident; it ſhews great defect in our religious Principles, and muſt convince us, that whatever Appearance we may make Abroad, as a mercantile or a warlike Nation, we are certainly in ourſelves a diſſolute People; and

that the Fear of GOD, and a Senſe of our Duty, are in a great Meaſure loſt amongſt us; which if not retrieved may draw down ſome ſevere national Puniſhment. But without enlarging upon this melancholy Subject, it is undoubtedly much to be wiſhed, that ſome Method could be found out to make theſe unhappy Perſons profit in this School of Adverſity; whereas it is obſervable that, as Things are at preſent, moſt of them, if they recover their Liberty, go out from theſe Walls more abandoned than when they entered them, literally fulfilling what our bleſſed Saviour ſays of the Man poſſeſſed by a wicked Spirit, that his laſt State became much worſe than his firſt.

I have often thought, that if the worthy Clergymen, who are placed near theſe Houſes of Confinement, eſpecially in our great Metropolis, would kindly aſſiſt him, whoſe more immediate Province it is, and uſe their joint Endeavours in gaining over thoſe that are under his Care, to a true Senſe of Religion and their Duty, it could not fail to have an happy Influence: And moreover, if the Keepers of the ſeveral Priſons would carefully ſeparate ſuch as are moſt abandoned, from thoſe, whoſe

Morals

Morals are not ſo far tainted, it would prevent the ſpreading of the Contagion of Vice, which is now ſo much complained of*. Till theſe, or ſome other Methods ſhall be put in practice, I cannot help thinking, that a plain and ſerious Exhortation, ſuited to the particular Circumſtances of theſe unfortunate Perſons, and put into their Hands before their Minds are rendered callous by long Confinement, might be attended with ſome happy Conſequence.—I am willing at leaſt to try, and with this View have ſet myſelf to draw up this following earneſt Addreſs, ſincerely hoping, that by the Bleſſing of GOD it may find Admittance to the Hearts of ſome of them.

I ſhall conſider theſe Perſons under three different Claſſes:

1. As Priſoners for Debt.

2. As Criminals confined for ſmall Offences.

3. As Malefactors convicted of capital Crimes, and condemned to die.

* Sir JOHN FIELDING has been endeavouring for ſome time paſt to introduce this neceſſary Regulation into our Priſons, and it is greatly to be wiſhed it may be accompliſhed.

To each of theſe I ſhall apply myſelf ſeparately, beginning with thoſe who are Priſoners for Debt.

SECTION I.

An EXHORTATION *to* PRISONERS *confined for* DEBT.

I WOULD wiſh you to be aſſured, my unfortunate Brethren, that this Exhortation comes from One, who does not mean to reproach you for your paſt Conduct, but who feels for you with a true Chriſtian Compaſſion, and heartily wiſhes to adminiſter ſome Comfort. I am not inſenſible that ſome of you have been brought into theſe Difficulties through unforeſeen Accidents, ſuch as even a large Share of human Prudence could hardly have prevented. In this Caſe it behoves you to put your full Truſt and Confidence in GOD, to continue to ſerve Him faithfully, and to entertain no Doubt, but that He, in his appointed Time, will raiſe you up Friends, who ſhall be the Means of your Deliverance.

Others

Others among you have fallen into your Misfortunes through an imprudent Management of your Affairs. You have either launched out into ſome Buſineſs, for which you were not ſufficiently qualified, or thro' an immoderate Thirſt after Gain, you have adventured much too far, even beyond all Probability of Succeſs. Under either of theſe Suppoſitions, you muſt confeſs yourſelves highly blameable, and feel much for your Injuſtice, in hazarding what was not your own, to the great Prejudice of thoſe who were connected with you.

But the moſt common Caſe, and that to which I ſhall ſpeak more largely, is, where you have brought Ruin upon yourſelves by a vicious and debauched Life; and, without regard to Principle, have contracted Debts, when there was ſcarce the leaſt Probability of ever diſcharging them, merely to anſwer the Purpoſe of ſome preſent Indulgence. It is difficult to conceive a Conduct more criminal than this.—But it is not my Deſign to exaggerate Faults; I would rather wiſh to remedy them.

Now it is not unuſual for Men under your Circumſtances to vent much Indignation againſt thoſe Perſons at whoſe Suit

they have been deprived of their Liberty —ſuch a Conduct argues no leſs Injuſtice than Folly; for what have they done to merit this Treatment from you? They have only diſcharged the Duty that was due to their own Families, in defending their Property, when it appears, that you had a Deſign of defrauding them. Without giving way therefore to ſuch unjuſt Reſentment, be perſuaded to think, that this Calamity, which has now befallen you, is a Viſitation from Almighty God, who in his Mercy makes uſe of this Method to bring you to a due Senſe of the heinous Guilt of your paſt Conduct.— But this is a Train of Thought, of which probably you have no Conception. Thoſe few Principles of Religion, which you imbibed in your earlier Days, have long ſince been obliterated; and from the Time you have entered into publick Life, all your Views and Schemes have been to enjoy as much of the good Things of the world, as you could find Means of engroſſing, without troubling yourſelf with the Dread of what may ſucceed hereafter. If this has been your Caſe, believe me, you will find no Eaſe, till you have altered your

your whole Syſtem of thinking; and this is only to be done by deep and ſerious Meditation; and when can you enter upon this profitable Exerciſe more ſeaſonably than now, when the World and the Concerns of it are for a Time ſhut out? Now the firſt Step I would recommend to you, for this good Purpoſe, is to reflect with Seriouſneſs upon your paſt Life, and to ſay, whether you have ever felt a real Pleaſure in thoſe Exceſſes, in which you have ſo often indulged; whether all they have afforded has not been a ſhort-lived tumultuary Joy, a momentary Reſpite from inward Uneaſineſs, rather than a true and ſolid Satisfaction. If you acknowledge this, as I am perſuaded you muſt, then let me further aſk you, whether there is not reaſon to ſuſpect that you have miſtaken your true Happineſs; and whether, conſidering thoſe excellent Faculties we poſſeſs, our Creator muſt not have deſigned us for much nobler Purpoſes. If this appears probable, will it not be natural for you to wiſh to be informed, what nobler Purpoſes? And will not this almoſt neceſſarily induce you, to conſult the Opinions of Men of Wiſdom and Penetration,

who have delivered their Thoughts upon this intereſting Subject?

But here you are ready to reply at once, that you have formerly done ſo, and examined many Books of Religion, but without reaping any Benefit from them.—This I can eaſily believe, becauſe it is very probable, you took them in Hand, when you was in full Purſuit of Pleaſure; and perhaps with no other intent than to turn them into Ridicule; at leaſt with a full Reſolution of not altering your Habit of Life, whatever Arguments you might find to the Contrary. Now with this Diſpoſition of Mind it is natural to imagine you would ſoon give over the diſagreeable Purſuit, telling your Friends, that you had made a diligent Search into all that can be ſaid in Favour of Religion, and muſt confeſs you have received no Manner of Satisfaction. Indeed it would be next to a Miracle, if you ſhould. Be prevailed upon then to have recourſe to theſe Books once more, the Mind being now cool, and ſoftened with Afflictions: and be aſſured, they will leave a very different Impreſſion. For it has pleaſed GOD to afford us ſuch convincing Proofs of the Truth of our holy

Religion, that no Man, I am perſuaded, who ſits down to the Examination with a ſincere Deſire of being inſtructed, will ever riſe up diſſatisfied.

But it is not my Deſign to enter into this Subject at large—all I am aiming at, is, to induce you, under your preſent Circumſtances, to apply to ſome of thoſe excellent Treatiſes, wherein theſe Points are fully conſidered, and to reſolve to act according to the Reſult of your beſt Enquiries. The happy Conſequence of which will be, that you will experience a Satisfaction to which you have hitherto been a Stranger: And thus, what now appears to you the greateſt of all Calamities, will be converted into a real Bleſſing. Henceforward the whole Plan of your Conduct will be different; for inſtead of the Arts and Tricks you have hitherto practiſed, you will make it your ſincere Endeavour to give ample Satisfaction to all thoſe you have injured: You will confine your Expences within due Bounds: You will ſeek for your Enjoyment in domeſtick Life with your Family at Home, and not in riotous Excurſions with your diſſipated Companions Abroad:—In ſhort,

in all your Actions you will have a View to what is to follow hereafter, upon a thorough Conviction that nothing can be of ſo much Importance as ſecuring the Favour of Him, upon whom our whole Happineſs muſt depend. And thus, you will have abundant Reaſon to ſay frequently with the Pſalmiſt—"It is good "for me, that I have been in Trouble; "for before I was afflicted, I went wrong, "but now have I learned to keep the "Commandments of my GOD."

I ſhall next apply myſelf to You, who are under Impriſonment for ſmall Crimes.

SECTION II.

An EXHORTATION *to* CRIMINALS *confined for ſmall Offences.*

YOU that come under this Claſs, are for the moſt part raw and unexperienced Youth, who, not aware of the Conſequences, have been drawn in by older Offenders, to commit thoſe Crimes, for which you

you are now impriſoned. It is very difficult to bring you to a true Senſe of your Faults, becauſe being void of all Principles of Religion and Morality, you act under no other Influence, than the Dread of Puniſhment, which, if you can eſcape, you are perfectly eaſy as to every other Conſideration beſides.

Now as the Offences you have committed, are not very glaring Ones, or have not been repeated, Regard will moſt probably be had to your Years, and you will, after proper Chaſtiſement, be diſmiſſed from theſe Walls. Happy ſhould I eſteem myſelf, could I ſay ſomething, that might induce you to reform your Behaviour when you are gone from hence, and incline you to become good Men. I am well aware, the Undertaking is a very unpromiſing One:—I will however attempt it.

Be aſſured then, that beſides the Puniſhment inflicted on you by the Judge, you have much more to fear in another World from Almighty God, who made you: For you have offended againſt him, as well as againſt the Laws of your Country; and the Moment you die, then begins a Forment, that will laſt for ever and ever, unleſs you

make

make your Peace with Him, before you depart hence. Now, the Way to do this, muſt be by ſincerely repenting of what is paſt, and leading a new Life for the future: In which Caſe GOD will forgive you for the Merits of our Saviour JESUS CHRIST.

But before I urge theſe Conſiderations in their full Force, I will lay before you the Conſequences of your preſent Conduct in regard to this World, point out the Difficulties you muſt expect to meet with, if you ſhall be prevailed upon to reform, and endeavour to ſhew you the beſt Method of overcoming them.

What brought you at firſt into this unhappy Courſe of Life, was your Averſion to Work: For having long accuſtomed yourſelf to Idleneſs, you was almoſt under a Neceſſity of Stealing to ſupply the Cravings of Hunger; and unhappily falling into the Company of very wicked and abandoned Men, you was perſuaded by them that you might ſafely venture, without any Danger of being detected: and by this Means you have been induced to commit the Crime for which you are now to ſuffer; and great Fear is there, as I obſerved, that when you are releaſed from hence,

hence, you will purſue the ſame Courſe, till at length you are condemned to a ſeverer Puniſhment.

For 1ſt, In this very Place in which you are now confined, you will meet with many, who will uſe all poſſible Arguments to perſuade you to perſiſt—they will commend your Dexterity, and induce you to think, that your having been detected was a meer Accident, that may not happen again—they will tell you, they themſelves have known many (which undoubtedly is abſolutely falſe) who have long ſubſiſted in this Way, and were never diſcovered; and therefore why ſhould not you hope for the ſame good Luck? But ſuppoſing theſe Diſcourſes make no Impreſſion upon you, (which is almoſt too favourable a Suppoſition) ſuppoſing you conceive ſuch an Horror for a Priſon, that when once you eſcape from hence, you are reſolved to do nothing that may be the Means of bringing you hither again; yet there will be great Danger of your being ſtaggered in your Reſolutions merely from the Difficulty of procuring a Subſiſtence; for, you being deſtitute of Character, good People will hardly venture to employ you:

you: And, Hunger becoming ſharp, and your old Companions not failing to renew their Sollicitations, and you yourſelf having forgot the Miſeries of a Priſon, you may too eaſily be drawn in to engage once more, and ſo finiſh a ſhort and miſerable Life by an infamous Death. To avoid this, keep up the Impreſſion, which the Horror of your Confinement has once made, as freſh as you can upon your Mind; and reſolve to ſubmit to any Drudgery, rather than incur the like Miſery again. And although you muſt be contented to undergo Hardſhips at firſt, yet take Courage, and be aſſured, that if it once appears you are really reformed, there are many who will take a Pleaſure in befriending you: And you yourſelf after ſome Experience will find ſuch a Satisfaction in your new Way of Life, compared with your former, that you will have leſs and leſs Inclination to return. You will often recollect, that whilſt you was engaged in bad Courſes, you had a conſtant Terror upon your Mind, for fear of a Diſcovery; and that the moſt you could boaſt of, was ſome Hours of Riot and Debauchery, which how-

however were always intermixed with Jealouſies and Suſpicions, and frequently ended in Quarrels and Bloodſhed: And when theſe Moments of Jollity were paſt, great Uneaſineſs for the moſt part enſued, you not knowing ſometimes where to procure the next Morſel of Bread. Young as you are you cannot but confeſs this has frequently been your diſtreſſed Situation.

Now theſe Terrors, and this Dread of ſtarving, you will happily be delivered from: You will be under no Neceſſity of lurking in obſcure Corners, and ſhunning the Face of Man: You will lie down to your Reſt undiſturbed at proper Seaſons, and riſe refreſhed and chearful: You will make to yourſelf real Friends, who will be ready to ſhew you Kindneſs in Caſes of Diſtreſs, inſtead of thoſe wicked and pretended Friends, who were formerly your Companions, and who, after the moſt ſolemn Proteſtations, would have felt no Remorſe in taking away your Life.

There are two particular Directions I would wiſh you to bear in Mind, as what I am convinced will be of great Service: The one is, That as all Labour will at firſt be very irkſome, on account of long diſuſe,

inſomuch

inſomuch that you will think it almoſt impoſſible to ſubmit to it for a Continuance, and thereby be tempted perhaps to give it over; you would only be prevailed upon to perſiſt for a Time, aſſuring yourſelf that Habit will render it eaſier and eaſier, till at length it will ceaſe to be irkſome. The other is; By no Means aſſociate with your old Companions: Flee from them directly, if you meet them, and enter into no Parley with them: There will be very little Probability of your reclaiming them, and much Danger of their enticing you back to your old Courſes.

I will now apply myſelf to you in a religious Conſideration.

I obſerved that the Offences you have been guilty of, have been committed againſt GOD, as well as the Laws of your Country; and that, what you have to fear from Him, is much more terrible than what you can ſuffer from the Sentence of the Judge: Know then aſſuredly, that we do not lie down to die like the Beaſts, and periſh for ever; but we muſt riſe from the Grave to give an Account of our Works; at which Time,

Time, all thoſe who ſhall be found to have done good, ſhall go into everlaſting Life, but Evil-doers into everlaſting Fire. It is eaſy to foretel what your Doom muſt have been, had you gone on in purſuing thoſe Courſes you have lately followed. As it is, you have a bleſſed Opportunity afforded you, of making yourſelf happy in this Life, and everlaſtingly happy in the next; and that is, by becoming a ſincere good Chriſtian. What is requiſite to form this excellent Character, you will eaſily learn from ſome of thoſe valuable Books of Piety, which are now in almoſt every one's Hands; and which will very fully inform you (from the Scriptures) in the true Nature of a Chriſtian's Duty. However if you are at a Loſs, conſult ſome worthy Clergyman, who will take a Pleaſure in inſtructing you. The ſhort and plain Advice I ſhall give you, is as follows. In the firſt Place, have recourſe to your Catechiſm, and read it thro' with great Care and Attention, conſidering it as an excellent Guide to inſtruct you both what you are to practiſe, and what to believe in order to Salvation;—next, procure a Morning and Evening Prayer, and reſolve to uſe them conſtantly,

with

with the greateſt Earneſtneſs you are capable of, as knowing you are ſpeaking before Almighty GOD, who ſeeth the Heart, and will hear or reject you according to your Sincerity.—On the Sabbath, let no Conſideration whatever prevent you from attending GOD's public Worſhip; for, beſides it being your indiſpenſable Duty ſo to do, as it is a Day of Leiſure, if you are not employed in good Works, you will be almoſt unavoidably drawn away by idle Companions to engage in bad Ones; for it is univerſally acknowledged, that there is no ſurer Inlet into all Manner of Wickedneſs than the Breach of the Sabbath.—In all your Undertakings in Life, make the ſincere Deſire of pleaſing GOD, your conſtant Rule;—venture upon no one Action that your Conſcience tells you He will not approve of; Thus, you will preſerve your Conſcience your Friend, which will give you more Comfort than the Riches of the whole World.—If at any Time you are ſurpriſed into Sin, have no Peace with yourſelf till you have ſincerely repented, and aſked Forgiveneſs for the Sake of JESUS CHRIST. And upon the whole, be aſſured, if you can be prevailed upon to

proceed

proceed in this bleſſed Courſe to the End, you will experience as much Happineſs as this tranſitory Life is capable of affording, with this additional Satisfaction, that you have a Promiſe from GOD, who cannot deceive you, of being completely happy with Him to all Eternity. A thouſand and ten thouſand Times will you break forth into Raptures of the ſincereſt Gratitude for his Goodneſs in giving you Grace to ſee your Error before it was too late; for that otherwiſe you might long ago have been in the Number of thoſe, to whom it would have been good never to have been born.

I ſhall, in the laſt Place, apply myſelf to You, that now lie under Sentence of Death.

SECTION

SECTION III.

An EXHORTATION *to* MALEFACTORS *convicted of capital Crimes, and condemned to die.*

BE aſſured, I have a moſt tender Feeling for the Horror you muſt neceſſarily labour under; for although the Sentence that has juſt now paſſed upon you, was no more than you had reaſon to expect, yet I am very ſenſible, that when it comes to be pronounced in an awful Manner by the Judge, it cannot fail of ſtriking Terror into the ſtouteſt Heart alive. But as ſoon as the Alarm is in ſome part gone over, and your Spirits are a little recovered from the Dejection you have been thrown into, then I would earneſtly wiſh you to attend to what I have to offer; and I have good Hope, that by the Aſſiſtance of GOD's Grace, it may bring you real Comfort.

Firſt, be thoroughly perſuaded, that, had you been cut off in the Midſt of thoſe Crimes you have committed, you would at this In-

ſtant

ſtant have been undone, paſt Redemption. For it is an undoubted Truth, as I have juſt now obſerved to younger Offenders, that Almighty God has placed us in this World with a View to the next, and that, according to our Behaviour here we ſhall be happy or miſerable for ever hereafter: It is likewiſe equally true, that this Life is our only Trial, and that, when we depart hence, our Doom is fixed to all Eternity. This being undeniably the Caſe, you, according to what is paſt, can have no Expectation of Mercy; All your Hopes muſt depend upon your Manner of employing this ſhort Interval of Time, that remains between the preſent Hour, and the Day of your Suffering: And bleſſed be God, ſhort as it is, if rightly improved, it may produce the moſt happy Conſequences. This is the great Point I am aiming at, to prevail with you, not to loſe the Opportunity of ſtill reconciling yourſelf to God. How this important Work is to be performed, the Clergyman, who attends the Priſon, will be beſt able to adviſe you, becauſe you can make known to him your particular Caſe, and lay open your whole Life; whereby he will be capable

ble of ſhewing you the Horror of your Guilt in its true Colours, and inſtruct you in the Nature of real Repentance. Only let me exhort you to apply to him moſt ſeriouſly, with an earneſt Deſire of being ſaved. As for the ſorrow you now feel for what is come upon you, do not miſtake this for real Repentance: It may produce real Repentance; but, moſt probably, it is at preſent no more than what the moſt abandoned Wretch upon Earth, who has no Senſe of Religion, muſt feel, when he knows he is to die. Godly ſorrow is of a quite different Nature; it produces a piercing Uneaſineſs and Compunction of Heart for having abuſed the infinite Goodneſs of GOD, not unlike what one of a generous Temper will feel, for behaving ungratefully to his beſt Benefactor. If you perceive any Thing like this ariſing in your Mind, then there is the moſt promiſing Hope that you may become a ſincere Penitent. To which End, theſe following plain Directions will not a little contribute.

1. From the Moment of your Condemnation caſt away all Dependence upon a Pardon. It is an Act of cruel Kindneſs in

thoſe who attend upon condemned Perſons to endeavour to ſupport their Spirits by intimating the Hopes of a Pardon, when at the ſame Time they are convinced there is not the leaſt Room to expect it; and the poor Convicts themſelves, although they know the ſame likewiſe, are too eaſily induced to give Credit. Whilſt your Mind is agitated between Hope and Fear, it is rendered unfit for preparing for your great Change. You will certainly find more Safety, if not more Eaſe, in concluding all Expectations of a Pardon groundleſs, and conſidering yourſelf as a Man who has no longer any Concerns with this World.

Next, be prevailed upon to refrain from all Exceſs whatever. It is preſumed indeed that Care is now taken in all Priſons to prevent ſuch Intemperance: But where a Supply of Money is not wanting, the utmoſt Care will frequently be to no Purpoſe. The Reſtraint muſt come from yourſelf, eſpecially, as there will be always ſome at hand who will endeavour to perſuade you that more than ordinary Recruits are now neceſſary, whilſt others will laugh at your Abſtemiouſneſs, as a Mark of Fear and Cowardice.

Cowardice. Have the Courage to diſregard them, and be aſſured that any Attempt to drown your Uneaſineſs by drinking to Exceſs, would be as fruitleſs as it is ſinful. If you drink to the higheſt Degree of Intoxication, the Moment your Senſes return, your Uneaſineſs will return with a tenfold Horror. It might be wiſhed perhaps, that you could be perſuaded to receive no more Nouriſhment than what is ſufficient juſt to ſupport Life. However, be this as it will, by all Means avoid Indulgencies; this being the moſt likely Method of preſerving that equal Temper of Mind, that is beſt ſuited to your preſent Circumſtances.

I will not ſo much as ſuppoſe that you can entertain any bad Deſign of ſhortening thoſe few Days you have to live, by a voluntary Death. I beſeech you think, what would this do for you? It would certainly plunge you at once into Tortures, infinitely ſurpaſſing what you at preſent endure, adding the Guilt of Self-Murder to the Load of your other Crimes, and depriving you of all Poſſibility of repenting.

Prevent the Viſits of your Companions, as much as is in your Power, unleſs you have

have any Hopes, by warmly repreſenting what you now feel, of reclaiming them from their evil Courſes: Otherwiſe, to ſay no worſe of ſuch Viſits, they will take up too much of that precious Time, that ought to be better employed. Even in regard to thoſe who are included in the ſame Sentence with you, unleſs they appear to have the ſame earneſt Deſire with yourſelf of reconciling themſelves to GOD, it would be better not to join in Converſation with them. Nay, I will go ſtill farther, and ſay, that it were to be wiſhed that even your near Relations would not think it incumbent upon them to viſit you, unleſs they are Perſons of a ſerious turn of Mind, who will heartily join with you in Prayer: As for all Expreſſions of Sorrow and Concern, which they may ſhew upon the Occaſion, it is much to be recommended to them to forbear; ſuch Lamentations can ſerve no good Purpoſe; they will only tend to torment them, and unſettle you: —In ſhort, nothing, if poſſible, ſhould be done or thought of, but how to prepare to appear in the Preſence of GOD.

Follow very exactly the Directions of your ſpiritual Guide, as well when he is

abſent, as preſent, and do not think, as is the Caſe of too many, that if you attend to his Prayers and Admonitions, juſt whilſt he is with you, nothing more is required until he returns again. Every Moment of your Time is precious; the whole ſhould be employed in one conſtant Preparation for your great Change.

Take his Directions likewiſe in regard to making Reſtitution, either to thoſe you have injured in private, or to the Public in general, by diſcovering your Accomplices. He, by knowing your particular Situation, will be the beſt Judge of what is moſt proper to be done. All I ſhall ſay to you upon this Head, is, do not let a Senſe of falſe Honour, or an ill-judged Tenderneſs prevent you from complying with what you are directed to do; you ought certainly to have no other Concern but to pleaſe GOD, and to uſe your utmoſt Endeavours to procure his Favour.

Laſtly, As to forgiving thoſe who have been the Means of detecting you, or others who may have injured you, doubtleſs your ſpiritual Monitor will be very particular in exhorting you to this Duty, before he adminiſters the bleſſed Sacrament to you,

and

and therefore I ſhall not think it neceſſary to enlarge upon it.

And now upon the Whole:—If you have once a thorough Conviction upon your Mind of what Importance the Salvation of your Soul is, you will deem it the greateſt of Mercies, that GOD has been pleaſed to bring you to a due Senſe of the Heinouſneſs of your Tranſgreſſions, and to afford you this bleſſed Opportunity of humbling yourſelf in his Sight, before he ſummoned you to his awful Tribunal, knowing, as I obſerved to you, that if you had been cut off in the Midſt of your Crimes, you muſt have been loſt and undone for ever. And believe me, a Senſe of this ſignal Mercy in GOD will give a different Appearance to this whole Scene, and carry you through amazingly. Even the Diſgrace of becoming a public Spectacle, and the Pain of dying, will loſe their Terror, whilſt you are ſupported with the bleſſed Hope of having made your Peace with GOD. Now this Hope you cannot fail to enjoy to your utmoſt Wiſhes, when you conſider that GOD's Mercy is declared to be without Bounds to all returning Sin-

ners; and that our bleſſed Saviour aſſured the penitent Thief upon the Croſs, he ſhould that very Day be with him in Paradiſe: Therefore, if your Repentance has been ſincere, you can entertain no Doubt of Forgiveneſs through the Merits of JESUS CHRIST.

But laſtly, If after all there ſhould be any among you, whom nothing that can be urged will move to Repentance (which GOD in his great Goodneſs forbid!) I cannot ſatisfy myſelf in concluding, before I intimate, in few Words, what will probably be your wretched Caſe. You will waſte theſe few remaining Days in a Manner almoſt too ſhocking to relate: At ſome Times you will vent the moſt dreadful Curſes upon yourſelf for your Folly;—at other Times you will utter the moſt horrid Oaths and Blaſphemies, and call down Imprecations upon the Heads of all thoſe who have been inſtrumental in bringing you to Juſtice;—at all Times, if it is poſſible to be done, you will have recourſe to intemperate Drinking:—And when at length the fatal Hour is come, you will either be ſtruck with the fooliſh Vanity of

appearing

appearing to die courageouſly, for which Purpoſe you will put on a forced Reſolution, or you will go off ſullen and moroſe.

What is to follow the Moment your Eyes cloſe here, is beyond Deſcription—Agonies inexpreſſible to all Eternity.

God Almighty grant, you may be prevailed upon to prevent this by a deep and hearty Repentance.

I HAVE not added any Forms of Prayer for penitent Sinners, becauſe I am deſirous of prevailing with thoſe for whoſe Uſe this Addreſs is intended, as ſoon as they are brought to a due Senſe of their Condition, to apply themſelves to the Clergyman that attends the Priſon, who will doubtleſs put into their Hands ſuch as are beſt adapted to their particular Caſes. I have however added a general Prayer for Pardon, that may be uſed by all Penitents *.

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* *The following religious Treatiſes, very proper for the Peruſal of Priſoners during their Confinement, and likewiſe for ſuch of them, as after being releaſed, ſhall have a ſincere Deſire of reforming their Lives, are among many others which are recommended by the* SOCIETY for promoting Chriſtian Knowledge:

Mr. Kettlewell's Companion for the Penitent.
——— Trial and Judgment of the Soul.
The Great Importance of a Religious Life.
The Chriſtian Monitor.

A Prayer *for a* Penitent.

O Lord, I am not worthy to lift up my polluted Eyes unto thee. But whither ſhould a Wretch overwhelmed with Guilt and Miſery look, but unto the Fountain of Mercy? Whither but to Him, whoſe Property it is always to forgive; and, who deſireth not the Death of a Sinner, but inviteth the greateſt Offenders to repent and be ſaved. O Lord, it is with the utmoſt Shame and Confuſion of Face I now proſtrate myſelf before Thee. I have no Plea to offer in my Excuſe, but build all my Hopes of Pardon upon thine infinite Mercies in Christ Jesus. I know, if Thou ſeeſt me ſincerely contrite, Thou wilt have Compaſſion, and forgive. O Lord, I do acknowledge my Vileneſs with the deepeſt Sorrow—I do condemn myſelf with the bittereſt Agony. I confeſs, that I deſerve nothing leſs than thy ſevereſt Judgments. But, alas! great as the Miſery I now labour under is, I have too much Reaſon to fear it may ſoon be forgotten, unleſs Thou ſhalt be pleaſed to

ſtrengthen

ſtrengthen me with the Aſſiſtance of thy Holy Spirit. Grant therefore, gracious LORD, that the Senſe of my preſent Wretchedneſs may never depart from my Thoughts, till it has wrought in me a deep and laſting Repentance, and rendered me a fit Object for thy Mercy in CHRIST JESUS. And this I beg for the Sake of the ſame bleſſed JESUS, in whoſe Name and Words I conclude my imperfect Prayer:

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

FINIS.

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12.

A

FORM OF PRAYER

FOR THE

VISITATION OF PRISONERS,

TREATED UPON BY THE

ARCHBISHOPS AND BISHOPS,

AND THE REST OF THE

CLERGY OF IRELAND,

AND

Agreed upon by Her MAJESTY's Licenſe in their SYNOD, holden at Dublin, in the Year 1711.

LONDON:

PRINTED FOR F. AND C. RIVINGTON, NO. 62, ST. PAUL'S CHURCH-YARD.

1795.

A

FORM OF PRAYER, &c.

¶ *When Morning or Evening Prayers ſhall be read in any Priſon, inſtead of the* Venite, exultemus, *or the* Magnificat, *ſhall be read the* 130*th Pſalm* De profundis, *and the Miniſter ſhall inſert, after the Collect for the Day, the Collect in the following Service,* [O Lord, who ſpareſt, &c.] *and at ſuch times as the* Litany *is not read, he ſhall add the Prayer,* O God, merciful Father, that deſpiſeth not, &c.

¶ *And when notice is given to the Miniſter that a Priſoner is confined for ſome great or capital Crime, he ſhall viſit him, and when he cometh into the Place where the Priſoner is, he ſhall ſay, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our ſins:

Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Anſw. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven, &c.

Miniſter. O Lord, ſhew thy mercy upon us.

Anſwer. And grant us thy ſalvation.

Miniſter. Turn thy face from our ſins.

Anſwer. And blot out all our iniquities.

Miniſter. Send us help from thy holy place.

Anſwer. For thine indignation lieth hard upon us.

Miniſter. O Lord, hear our prayer.

Anſwer. And let the ſighing of the Priſoners come before thee.

The Collect.

GRANT, we beſeech thee Almighty God, that we who, for our evil deeds, do worthily deſerve to be puniſhed, by the comfort

comfort of thy grace, may mercifully be relieved, through our Lord and Saviour, Jeſus Chriſt. *Amen.*

O Lord, who ſpareſt when we deſerve puniſhment, and in thy wrath remembereſt mercy, we humbly beſeech thee of thy goodneſs, to comfort and ſuccour all thoſe who are under reproach and miſery in the houſe of bondage; correct them not in thine anger, neither chaſten them in thy ſore diſpleaſure; give them a right underſtanding of themſelves, and of thy threats and promiſes, that they may neither caſt away their confidence in thee, nor place it any where but in thee; relieve the Diſtreſſed, protect the Innocent, and awaken the Guilty; and foraſmuch as thou alone bringeſt light out of darkneſs, and good out of evil, grant that the pains and puniſhments which theſe thy ſervants endure, through their bodily confinement, may tend to the ſetting free their ſouls from the chains of ſin, through Jeſus Chriſt our Lord. *Amen.*

¶ *Here the Miniſter, as he ſhall ſee convenient, may read the prayer for* All Conditions of Men, *the Collect for* Aſh-Wedneſday, *and the Collect after the* Offertory, *beginning* Almighty God, the fountain of all wiſdom, &c. *or any other prayer of the* Liturgy, *which he ſhall judge proper.*

¶ *Then ſhall the Miniſter exhort the Priſoner or Priſoners after this Form, or other like.*

DEARLY beloved, know this, that Almighty God, whoſe never failing providence governeth all things both in heaven and earth, hath ſo wiſely and mercifully ordered the courſe of this world, that his Judgments are often ſent as fatherly corrections to us: and if with due ſubmiſſion and reſignation to his holy will we receive the ſame, they will work together for our good.

It is your part and duty therefore to humble yourſelf under the mighty hand of God, to acknowledge the righteouſneſs of his Judgments, and to endeavour that by his grace, this preſent Viſitation may lead you to a ſincere and hearty repentance.

The

The way and means thereto is, to examine your life and converſation by the rule of God's commandments, and wherein-ſoever you ſhall perceive yourſelf to have offended either by will, word, or deed, there to bewail your own ſinfulneſs, to confeſs yourſelf to Almighty God, with full purpoſe of amendment of life; and if you ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your Neighbours, then to reconcile yourſelf to them, being ready to make reſtitution and ſatisfaction, according to the utmoſt of your power, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as you would have forgiveneſs of your offences at God's hand; and to this true repentance and change of mind you muſt add a lively and ſtedfaſt faith, and dependence upon the merits of the death of Chriſt, with an entire reſignation of yourſelf to the will of God. Except you repent, and believe, we can give you no hope of ſalvation; but if you do ſincerely repent and believe, God has

declared, though your ſins be as red as ſcarlet, they ſhall be made white as ſnow; though your wickedneſſes have gone over your head, yet ſhall they not be your deſtruction.

We exhort you therefore in the Name of God, and of his dear Son Jeſus Chriſt our Saviour, and as you tender your own ſalvation, to take good heed of theſe things in time, while the day of ſalvation laſteth, for the night cometh when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not caſt into outer darkneſs; that you may not knock when the door ſhall be ſhut, and cry too late for mercy, when it is the time of juſtice. Now you are the object of God's mercy, if by repentance and true faith you turn unto him: but if you neglect theſe things, you will be the object of his juſtice and vengeance: Now you may claim the merits of Chriſt; but if you die in your ſins, his ſufferings will tend to your greater condemnation. O beloved, conſider in this your day, how fearful a thing

it

it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Chriſt to cover you in that terrible day.

¶ *Here the Miniſter ſhall examine him concerning his Faith, and rehearſe the Articles of the Creed.* Doſt thou believe in God, &c. *And the Priſoner ſhall anſwer,* All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world, and further admoniſh him particularly concerning the crimes wherewith he is charged: and exhort him, if he has any ſcruples that he would declare the ſame, and prepare himſelf for the holy Communion, againſt the time that it may be proper to adminiſter it to him.*

¶ *Then all kneeling, the Miniſter ſhall ſay the* 51*ſt Pſalm.* Have mercy upon me, O God, &c.

¶ *Let us pray.*

O Lord, we beſeech thee, mercifully hear our Prayers, and ſpare all thoſe who confeſs their ſins unto thee; that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall ſay,*

O God, whoſe mercy is everlaſting, and power infinite, look down with pity and compaſſion upon the ſufferings of theſe thy ſervants; and whether thou viſiteſt for trial of their patience, or puniſhment of their offences, enable them by thy grace cheerfully to ſubmit themſelves to thy holy will and pleaſure.

Go not far from thoſe, O Lord, whom thou haſt laid in a place of darkneſs, and in the deep; and foraſmuch as thou haſt not cut them off ſuddenly, but chaſteneſt them as a Father, grant, that they duly conſidering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance, and ſincerity of heart, through Jeſus Chriſt our Lord. *Amen.*

PRAYERS

FOR

PERSONS UNDER SENTENCE, &c.

¶ *When a criminal is under Sentence of Death, the Miniſter ſhall proceed immediately after the Collect* (O Lord, who ſpareſt, &c.) *to exhort him after this Form, or other like.*

DEARLY Beloved, it hath pleaſed Almighty God, in his juſtice to bring you under the ſentence and condemnation of the Law; you are ſhortly to ſuffer death in ſuch a manner, that others warned by your example may be the more afraid to offend; and we pray God, that you may make ſuch uſe of your puniſhments in this world, that your ſoul may be ſaved in the world to come.

Wherefore we come to you in the bowels of compaſſion; and, being deſirous that you ſhould avoid preſumption on the one hand, and deſpair on the other, ſhall plainly lay before you the wretchedneſs of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Conſider then ſeriouſly with yourſelf, in all appearance the time of your diſſolution draweth near, your ſins have laid faſt hold upon you, you are ſoon to be removed from among men, by a violent death, and you ſhall fade away ſuddenly like the graſs, which in the morning is green, and groweth up, but in the evening is cut down, dried up and withered. After you have thus finiſhed the courſe of a ſinful and miſerable life, you ſhall appear before the Judge of all fleſh; who, as he pronounces bleſſings on the righteous, ſhall likewiſe ſay, with the terrible voice of the moſt juſt judgment, to the wicked, Go you accurſed into the fire everlaſting, prepared for the devil and his angels.

Your

Your ſins have brought you too near this dreadful ſentence; it is therefore your part and duty, my brother, humbly to confeſs and bewail your great and manifold offences, and to repent you truly of your ſins, as you tender the eternal ſalvation of your ſoul.

Be not deceived with a vain and preſumptuous expectation of God's favour, nor ſay within yourſelf, Peace, Peace, where there is no peace; for there is no peace, ſays my God, to the wicked; God is not mocked; he is of purer eyes than to behold iniquity, and without holineſs no man ſhall ſee the Lord: On the other hand, deſpair not of God's mercy, though trouble is on every ſide: for God ſhutteth not up his mercies for ever in diſpleaſure; but if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. Do not either way abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which

is

is paſt, if with a perfect and true heart we return unto him.

Since therefore you are ſoon to paſs into an endleſs and unchangeable ſtate, and your future happineſs or miſery depends upon the few moments which are left you; I require you ſtrictly to examine yourſelf and your eſtate, both towards God and towards man; and let no worldly conſideration hinder you from making a true and full confeſſion of your ſins, and giving all the ſatisfaction which is in your power to every one whom you have wronged or injured, that you may find mercy at your heavenly Father's hand for Chriſt's ſake, and not be condemned in the dreadful day of judgment.

Laſtly, Beloved, ſubmit yourſelf with Chriſtian reſignation to the juſt judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready ſincerely to forgive all ſuch as have offended you, not excepting thoſe who have proſecuted you even unto death; and though this may ſeem a hard ſaying, yet know aſſuredly, that without it your

charity

charity is not yet perfect. And fail not earneſtly to endeavour and pray for this bleſſed temper and compoſure of mind; ſo may you caſt yourſelf with an entire dependence upon the mercies of God, through the merits of your Saviour and Redeemer Jeſus Chriſt.

¶ *Here the Miniſter ſhall examine him concerning his Faith, and rehearſe the Articles of the Creed,* Doſt thou believe in God, &c. *and the Criminal ſhall anſwer,*

All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine, whether he repent him truly of his ſins, exhorting him to a particular Confeſſion of the ſin for which he is condemned; and upon Confeſſion he ſhall inſtruct him what ſatisfaction ought to be made to thoſe whom he has offended thereby; and if he knoweth any combination in wickedneſs, or any evil practices deſigned againſt others, let him be admoniſhed to the utmoſt of his power to diſcover and prevent them.*

¶ *After this Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) either in the Form which is appointed in the Office of* Viſitation of the Sick, *or in that uſed in the* Communion Service.

¶ *After*

¶ *After abſolution, ſhall be ſaid the Collect following.*

O HOLY Jeſus, who of thine infinite goodneſs didſt accept the converſion of a ſinner on the croſs, open thine eye of mercy upon this thy ſervant, who deſireth pardon and forgiveneſs, though in his lateſt hour he turneth unto thee. Renew in him whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſs; conſider his contrition, accept his repentance, and foraſmuch as he putteth his full truſt only in thy mercy, impute not unto him his former ſins, but ſtrengthen him with thy bleſſed Spirit; and when thou art pleaſed to take him hence, take him unto thy favour; this we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then the Miniſter ſhall ſay,*

O FATHER of mercies, and God of all comfort, we fly unto thee for ſuccour in behalf of this thy ſervant, who is now under the ſentence of condemnation. The

day of his calamity is at hand, and he is accounted as one of them that go down into the pit. Bleſſed Lord, remember thy mercies, look upon his infirmities, hear the voice of his complaint, give him, we beſeech thee, patience in this his time of adverſity, and ſupport under the terrors which encompaſs him; ſet before his eyes the things he hath done in the body, which have juſtly provoked thee to anger; and foraſmuch as his continuance appeareth to be ſhort amongſt us, quicken him ſo much the more by thy grace and Holy Spirit, that he, being converted and reconciled unto thee, before thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Adding this.*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed us, ſave us, and help us, we humbly beſeech thee O Lord.

¶ *Then*

¶ *Then the Miniſter ſtanding ſhall ſay,*

IN the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed.

Yet, O Lord God, moſt holy, O Lord, moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God, moſt mighty, O holy and merciful Saviour, Thou moſt worthy Judge eternal, ſuffer us not, at our laſt hour, for any pains of death to fall from thee.

¶ *Then the Miniſter ſhall ſay,*

THE Almighty God, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know, and feel that there

is

is none other name under heaven given to man, in whom and through whom thou mayeſt receive ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

¶ *And after that ſhall ſay,*

UNTO God's gracious mercy and protection we commit thee. The Lord bleſs thee and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *At the time of Execution, beſides all or ſuch part of the foregoing Office, as the Miniſter ſhall judge proper, ſhall be ſaid the* Commendatory Prayer for a perſon at the point of departure, *as it is in* The Viſitation of the Sick.

The Collect for the Communion ſervice.

O GOD, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity, we beſeech thee to have mercy upon

upon this thy ſervant, who for his tranſgreſſions is appointed to die. Grant that he may take thy judgments patiently, and repent him truly of his ſins; that he recovering thy favour, the fearful reward of his actions may end with this life, and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. chap. 12. ver. 11.

No chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs afterwards it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.

The Goſpel. St. John, chap. 5, ver. 24.

Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me hath everlaſting life, and ſhall

ſhall not come into condemnation, but is paſſed from death unto life.

¶ *A* PRAYER *for impriſoned Debtors.*

MOST gracious God, look down in pity and compaſſion upon theſe thine afflicted ſervants, that are fallen under the miſery of a cloſe reſtraint. Give them always a deep ſenſe of their ſins, and of thy fatherly love and correction; and the more their confinement preſſeth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderneſs and compaſſion, and to them a meek and forgiving ſpirit towards all thoſe that have confined them, and a full purpoſe to repair all the injuries and loſſes, that others have ſuſtained by them. Raiſe them up friends to pity and relieve them; give them the continued comfort of thy countenance here, and ſo ſanctify their afflictions,

tions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

FINIS.

13.

THE EXCELLENT DAUGHTER:

A DISCOURSE

VERY NECESSARY TO BE GIVEN BY ALL

PARENTS TO THEIR CHILDREN.

TO WHICH IS ADDED, SEVERAL

Proper Leſſons on the DUTY of DAUGHTERS, to be learned or practiſed by them in Schools or Families; as likewiſe PRAYERS for their Uſe; and a Paraphraſe in Verſe, on the Thirty-firſt Chapter of PROVERBS.

BY WHITE KENNET, D.D.
Late Lord Biſhop of PETERBOROUGH.

PROV. xxxi. 29.
Many Daughters have done virtuouſly, but thou excelleſt them all.

The TENTH EDITION.

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PROV. XXXI. 29.

Many Daughters have done virtuouſly, but thou excelleſt them all.

AT the 10th verſe of this chapter, *Solomon*, who is here generally thought to be meant by King *Lemuel*, is beginning the deſcription of a good and godly woman, a rare and incomparable jewel; her price is *far above rubies*. He carries on her character through all the accompliſhments of chaſtity, induſtry, charity, diſcretion and piety; and ſhe that has moſt of theſe ornaments does excel the reſt of her ſex, ſurpaſſes all: as *Solomon* here ſeems to ſpeak to ſuch an accompliſhed woman, "Many daughters "have done virtuouſly, but thou excelleſt them "all!"

Upon theſe words I intend plainly to recommend thoſe virtues and graces, thoſe endowments of the mind, that may help our daughters to deſerve this excellent character of the text; under the qualifications here given by *Solomon*, modeſty, meekneſs, induſtry and piety;

which make up every thing which can be called prudence and diſcretion.

I. Firſt, *modeſty* is the foundation of doing virtuouſly and becoming excellent.

To this foundation of virtue and honour, *Solomon* alludes, by ſaying, *ver.* 11. "The heart "of her huſband doth ſafely truſt in her." No ſhadow for jealouſy, or the leaſt ſuſpicion, where modeſty admits no evil thoughts. Confidence and impudence ſit ill upon a maſculine face, but they are a much greater blot and reproach to the other ſex, whom nature deſigned to be more baſhful and reſerved.

When God would repreſent *Judah* as his ungracious daughter, he upbraids her with being *unnatural*; that is, being bold and brazen in her countenance and carriage, *Jer.* iii. 3. "a whore's "forehead, refuſing to be aſhamed;" as if modeſty and chaſtity were indeed inſeparable; while impudence and incontinence would go together.

This female modeſty ſhould appear in the looks, in the language, and in the habit of our daughters.

Firſt, In their looks or *countenance*, which is the firſt viſible ſeat of modeſty, though it muſt ariſe from an innocent heart, and a purity of mind. And indeed, an innocent ſoul will have a modeſt look; and ſome guilt is betrayed in great aſſurance. Simplicity and integrity will ſhine forth in the whole air of the face, and will give

the ſweeteſt gracefulneſs, or trueſt *beauty*, to it. I ſay, *modeſty* will give *beauty*; for after all the inventions of art, there is nothing ſo becoming as a modeſty of nature, the want of which native beauty can never be repaired by any artificial helps. If there be a boldneſs to be read in any face, that diſfigures the beſt features; like a cloud over the ſun, it intercepts the glory of it.

Virtue is reſerved and retired; they who are moſt forward to ſhew themſelves, do but moſt expoſe themſelves. Wicked *Jezebel*, in paint and pride, was looking out of the window, while ſcorn and ſcandal came upon her; but *Rebekah*, the damſel, *very fair to look upon*, ſhe is deſcribed, *Gen.* xxiv. 65. "as taking a veil, and covering "her face."

Secondly, As modeſty muſt appear in the *countenance*, ſo it muſt guide the *tongue*, and govern all the language of the *virtuous daughter*.

A forwardneſs to talk, and a multitude of words, is no advantage to the character of any perſon; no more than ſound is to an empty veſſel, or the noiſe of waters to a ſhallow ſtream. Eſpecially in women, whoſe greateſt reproach in the apoſtle's cenſure of them, was to be *tattlers and buſy bodies*. He recommended few words guided with diſcretion, and to know when to have ſaid enough, and when to be ſilent; ſays he, 1 *Tim.* ii. 11. "Let the woman learn in ſilence." And again, *verſe* 12. "Not to uſurp authority, "but to be in ſilence."

Prudence does mightily appear in this ſort of patience, not to be eaſily provoked, nor raſhly and loudly to anſwer again; but by ſober thoughts to command their own paſſion, and by ſoft words turn away the wrath of others.

In this modeſty of the tongue, it ought not to be imagined, that our young women ſay any thing rude or indecent. *Filthy communication* ought not to proceed out of any *mouth*, no, not of the boldeſt men; in them it is a rude and brutiſh liberty. But in the other ſex, eſpecially in the younger ſort, any manner of looſe and light diſcourſe is indecent and unſufferable. They muſt not expreſs their ſenſe of ſuch things, but in bluſhes at the unwilling apprehenſion of them. To all *women profeſſing godlineſs*, that is, profeſſing themſelves chriſtians, there muſt be, in the apoſtle's advice, a very "chaſte converſation, "coupled with fear;" the fear of ſpeaking an unſeemly word. "No fooliſh talking or jeſting, "which are not convenient;" that is, are very indecorous, and very unbecoming.

Thirdly, There is a modeſty in *habit* and *apparel*, as well as in the countenance and language of the virtuous daughter.

Habit and apparel are to ſerve not only for a neceſſary covering, but even for a ſuitable ornament to all people, and to diſtinguiſh their degree and condition in the world. And therefore the rule of decency is the ſuitable condition of every perſon: When any exceed or go beyond their

their condition, it is ſo far pride and extravagance, or at leaſt vanity and indiſcretion.

This adapting of clothes to the condition of thoſe that wear them, ought more eſpecially to be the care and caution of our younger women. How expreſs was the apoſtle in commanding, 1 *Tim.* ii. 9. that "women adorn themſelves in "modeſt apparel, with ſhamefacedneſs and ſo-"briety, *not with* coſtly array." And another apoſtle preſcribes the ſame rule of decency and agreeableneſs, 1 *Pet.* iii. 3. "*Whoſe* adorning, "let it not *be ſo much that outward* adorning of "plaiting the hair, and of wearing of gold, and "putting on apparel, *but let it be* the hidden "man of the heart;" that is, cleanneſs and humility. That apoſtle goes on to intimate, that the fond gaiety of modes and faſhions is but an innovation of the latter times, a corruption in good manners; whereas, neatneſs and plainneſs were a better ornament in former ages, *verſe* 5. "For after this manner in old times, the holy "women alſo who truſted in God, adorned them-"ſelves."

And indeed, there is a greater ornament in the apparel that is ſuitable, than in that which is exceeding. The wiſe man implies, that as a *jewel in a ſwine's ſnout* makes but an odd and contemptible figure, ſo does any gaudy ſhow upon a *fair woman without diſcretion*; upon any that are habited above their birth and condition in the world.

A natural neatneſs is more becoming than any borrowed luſtre; for this reaſon, the *lilies* of the *field*, exceed all the paint and varniſhes of art: and

by reaſon of the native ſimplicity of the white in the *lilies*, Chriſt ſays, that "*Solomon*, in all his "glory, was not arrayed like one of theſe."

A plain and unaffected neatneſs I may well call a *modeſty of apparel*; for it is the greateſt ſign and token of a modeſt mind. Our wiſe man in theſe proverbs, *chap.* vii. 10. condemns exceſſive finery, as the *attire of an harlot:* and in this chapter with the text, commends the *virtuous woman* for letting her apparel be chiefly the work of her own hands; *ver.* 22. "She maketh herſelf cover-"ings of tapeſtry, her clothing is ſilk and "purple."

Let thus much ſuffice for the firſt accompliſhment of the virtuous daughter; *modeſty* in her countenance, in her language, and in her apparel.

II. The next accompliſhment of the virtuous daughter, is *meekneſs* and quietneſs of temper.

A rough and turbulent diſpoſition is a blemiſh even in *men*, is a ſort of want of humanity: every churl is in reſemblance a brute; but rigidneſs and furious violence is more unnatural in our daughters than in our ſons. Hence though calmneſs and gentleneſs are recommended to all chriſtians in common; yet they are more eſpecially enjoined to women, as a peculiar ornament to their ſex. In 1 *Pet.* iii. 4. there is ſomething preferred before gold and jewels; ſomething more precious and charming, that is, "the ornament of a meek and "quiet

" quiet ſpirit, which is in the ſight of God of
" great price."

Our oracle of the text, *Solomon*, maketh noiſineſs to be the ſure ſign of indiſcretion; ſays he, *Prov.* ix. 13. " A fooliſh woman is clamorous, " ſhe is ſimple;" and he repreſents her elſewhere as unfit for ſociety, and intolerable, *Prov.* xxv. 24. no dwelling with a brawling *woman*. But when he comes here to give the character of an excellent daughter, he maketh her crown of glory to be a meek, mild, and prudent converſation, *ver.* 6. " She openeth her mouth with wiſdom, and in " her tongue is the law of kindneſs;" that is, no wrath or bitterneſs.

By this calm and quiet diſpoſition, we do not mean a ſoftneſs or ſtupidity of mind, untouched and unconcerned; no, meekneſs is a virtue that does not want ſenſe, and even quickneſs of apprehenſion; but it ſubdueth every angry thought, it ſuppreſſeth every idle word; it refraineth from *wrath*, and it *letteth go diſpleaſure*; it is mild, moderate, calm, and cool.

By what courteous and complying words did diſcreet *Abigail* ſtop and turn aſide the fury of *David*, when incenſed againſt her churliſh huſband *Nabal*, and coming to execute revenge upon him, 1 *Sam.* xxv. 24. when with the beſt addreſſes of humility and modeſty ſhe fell at his feet, and ſaid, " Upon me, my Lord, upon me " let this iniquity be; and let thine handmaid " ſpeak in thy audience, and hear the words of " thine handmaid;" and ſo on, with ſo much ſoftneſs and ſweetneſs, that ſhe reconciled his anger,

and made him bleſs her for keeping him from ſhedding blood.

And indeed, ſuch a diſcreet flexible temper would pacify any man who is not a brute; whereas harſhneſs and ſtiffneſs do but harden the heart, and alienate the affections of men.

We would do well to conſider the danger of many of our daughters proving unhappy in their marriage on this account. If they were taught to know how to comply with the judgment, and even with the infirmities of a huſband; this would make peace, and ſoften a hard heart; as wax melteth, and even flint runneth, by the fire. But if they are always diſputing and contending, this does but exaſperate and provoke, does but tear open old wounds and inflict new, does but make a divided houſe and a miſerable life; all for want of that meekneſs and quietneſs that ought to be the good accompliſhment of every *virtuous daughter.*

III. To thoſe other good properties muſt be added *induſtry*, and a love of proper buſineſs.

By the courteſy of our land, women are exempted from many of the fatigues and worldly toils, to which they are ſubject by more tyrannous uſe and cuſtom in other countries. But this exemption from the coarſer works, is not to indulge them in ſlothfulneſs and idle living: They have eaſier and more ſuitable taſks allotted to them, of making, mending, preſerving, improving, turning

ing a hand to any thing that ſhall help to govern or to ſerve a family.

The daughters muſt be accuſtomed to theſe duties, theſe pleaſures of work, and ſuitable employ: I ſay *pleaſures*, for nothing is more grateful to an ingenuous mind than to be well employed: no penance, one would think, greater, than to have nothing to do.

If there be any that cannot think it their pleaſure, they ought however to eſteem it their duty. For it is not only ſtrictly enjoined to all chriſtians, *to ſtudy to be quiet*, and to do *their own buſineſs*; but it is more eſpecially charged upon younger women, that they *guide the houſe*, or help to govern the family, "giving no occaſion, ſays "the apoſtle, to the adverſary, to ſpeak reproach-"fully;" that is, the heathens would have reproached chriſtianity, if the chriſtian women had been ſuffered to live in idleneſs and pride.

Hence the widows were not to be reckoned as *widows indeed*, were to have no reſpect or relief, unleſs, as 1 *Tim.* v. 10. they were well reported of "for good works, had brought up children, had "lodged ſtrangers, had waſhed the ſaints feet, "had relieved the afflicted, and had diligently "followed every good work." He would have thoſe widows to be rejected, who had been *idle*; giving a reaſon, that idleneſs would have a great many other faults going along with it; when they learn to be *idle*, they are, ſays he, "not only "idle, but tattlers alſo, and buſy bodies, ſpeak-"ing things which they ought not."

There is a worſe conſequence of idleneſs in young women: they ſeek ill company, and run upon temptations, and expoſe themſelves to danger, and to the opportunities of folly, and ſin, and dear repentance. How came *Dinah* to loſe her virtue and honour, but by wandering abroad? or as *Gen.* xxxiv. 1. "going out to ſee the daughters "of the land." Her keeping at home to proper buſineſs had ſaved her from pollution and infamy, and many families from blood and ruin.

But ſuch is the way of the harlot, *Prov.* vii. 11. "Her feet abide not in her houſe; now is ſhe with-"out, now in the ſtreets, and lieth in wait in every "corner." Idleneſs and honeſty can hardly dwell together; ſome ſpare time, or ſome ill place, ſhall offer a temptation hard to be reſiſted.

For this reaſon *Solomon*, in this character of a virtuous daughter, enlarges more upon her *induſtry* than upon any other quality. He repreſents her and her whole family to be well employed, though a woman of wealth and honour, for *ver.* 21. "Her houſhold were clothed with ſcarlet, and "her own clothing was ſilk and purple, and her "huſband ſat among the elders or nobles of the "land;" yet ſhe made working not to be her neceſſity, but her choice; *ver.* 13. "She ſeeketh "wool and flax, and worketh willingly with her "hands. She riſeth alſo while it is night, and "giveth to her houſhold, and a portion to her "maidens. She looketh well to the ways of her "houſhold, and eateth not the bread of idleneſs;" and ſo with many other tokens of frugality and induſtry. The concluſion of all is again with theſe virtues:

virtues: "Give her of the fruit of her hands, and "let her own works praiſe her in the gates."

So fine a deſcription of a good woman, that I earneſtly recommend this laſt chapter of the *Proverbs*, from the 10th *verſe* to the end; I recommend it to all Mothers and Miſtreſſes, to teach it to be read, and learned by heart by their Daughters, and all little Maidens committed to their charge.

IV. The laſt endowment of the virtuous Daughter, and that which crowns all the reſt, is *piety* and *devotion*.

A religious frame of ſpirit, and a conſcientious practice of godlineſs; this muſt adorn and complete all other virtues and graces, and make the daughter more excelling. For without this, no other talent of body or mind can be a true accompliſhment.

Thoſe endowments we before mentioned muſt be ſanctified by religion, or elſe they may be uſeleſs, or perhaps pernicious, common or unclean.

Firſt, *Modeſty*, without a principle of conſcience, may be baſhfulneſs, ill-breeding, or great natural infirmity, that time and temptations may wear away, unleſs there be the *fear of God* before the modeſt eyes; and then indeed, like the chaſtity of *Joſeph*, it can reſiſt importunity, and give a firm denial in his unanſwerable words, "How can I commit "this great wickedneſs, and ſin againſt God?"

Secondly,

Secondly, *Meekneſs* and quiteneſs of mind, without religion, may be no better than a ſoftneſs or heavineſs of temper; or at beſt will ſoon degenerate into a mere paſſive humour, heedleſs and careleſs of all concerns. It is conſcience, and the fear of God, that maketh *meekneſs* to be not barely a humour, but a choſen virtue, and a Chriſtian grace.

So Thirdly, *Induſtry* and diligence, if they are never ſo great in profane and irreligious women, what are they but art and craft, and the ſordid humour of a worldly mind, addicted to filthy lucre, and ſo condemned to drudgery and toil. But *diligence* is then the virtue, when it ſprings from a ſenſe of duty, and is chiefly conſecrated to the ſervice of God; then the devout woman will not, like *Martha*, be altogether *tumbered about much ſerving*, but will, with *Mary*, "mind the "one thing neceſſary;" and will, with her, "wiſely chuſe the better part."

In ſhort, impiety and profaneneſs in any daughter will but expoſe the natural endowments, and will taint and corrupt all the moral virtues in her. Without grace there can be very little goodneſs, and therefore for reputation, and for conſcience ſake, all virgins ſhould be early dedicated to God, and from children be bred up in "the nurture and admonition of the Lord, that "they may grow up into women profeſſing godlineſs, honourable women." Let them be well inſtructed in the principles of religion, well acquainted with the ſcriptures, well read in other

pious

pious practical books, exerciſed in a conſtant courſe of private and public prayer, attentive to the word of God, melodious in pſalms and hymns, and at laſt frequent receivers of the bleſſed ſacrament.

There may be hypocriſy and deceit, but a *daughter* truly conſcientious cannot but be good in every relation, muſt needs be an obedient child, a diſcreet young woman, an affectionate wife, a tender mother, a kind miſtreſs, a uſeful neighbour, and a faithful friend. While profaneneſs will turn and taint her in all reſpects, will be apt to make her diſobedient to parents, diſagreeable in a ſtate of matrimony, uneaſy to her family, and perhaps unnatural to her own children. It is ſo, that in the breeding of daughters, "the fear of "God is the beginning of wiſdom," and irreligion is the root of all other evil and folly. And therefore it is, that in *Solomon*'s character of an excellent Daughter, religion comes in to grace all the other virtues, and to adorn beauty, and ſanctify love: in the verſe following the text, "favour is deceitful, and beauty is vain; but "a woman that feareth the Lord, ſhe ſhall be "praiſed."

"Her price is far above rubies: ſtrength "and honour ſhall be her cloathing; and ſhe "ſhall rejoice in time to come." And in the words immediately before our text, "her children "ſhall ariſe up and call her Bleſſed; her huſband "alſo, and he ſhall praiſe her."

THE

THE DUTY OF DAUGHTERS.

First Leſſon. *Of* MODESTY.

I Muſt begin with *modeſty*, becauſe *nature* has laid this foundation of all virtue and goodneſs in our ſex. Nothing is more *unnatural* in a *virgin* than boldneſs of look, rudeneſs in talk, and looſeneſs in behaviour. It will be ſhameful and ſcandalous for me to be thought a confident young creature; it may hinder my fortune, and ſtain my reputation; it will give an offence to God and diſtaſte to all the good and wiſe part of mankind. I will endeavour therefore to keep up the ſenſe and ſigns of modeſty in my *countenance*, in my *converſation*, and in my *habit*.

Firſt, in my *countenance*: To be a little reſerved and decently compoſed, betraying no evil thoughts in my own heart, and giving no occaſion of offence to others, but ſhewing a diſpleaſure at every indecent

cent word, and every confident look; the moſt natural beauty is in bluſhes and a baſhful air. Nothing would diſfigure me more than to be bold and brazen-faced. The *ſtrange woman* (that is the naughty woman) is by *Solomon* deſcribed *with an impudent face*, Prov. vii. 13. But by the Apoſtle's advice, 1 *Tim.* ii. 9. "all chriſtian women ſhould "be adorned with ſhamefacedneſs and ſobriety." *Rebekah*, at the ſight of ſtrangers, "took a vail, "and covered herſelf," *Gen.* xxiv. 65. In the primitive church "the aged women were to teach "the young women to be ſober, diſcreet, chaſte, "and good," *Tit.* ii. 3.

Secondly, I muſt be modeſt in my *converſation*, not forward to talk, but rather anſwering than aſking queſtions; ſpeaking with reſpect and due regard to the company, and knowing when to be *ſilent*. St. *Paul* does repreſent it as a great reproach in women, to be "tattlers and buſy-"bodies, and ſpeaking things which they ought "not," 1 *Tim.* v. 13. He adviſes them rather "to "learn in ſilence with all ſubjection," or modeſt ſubmiſſion, 1 *Tim.* ii. 11. "Their chaſte conver-"ſation was to be coupled with fear," the fear of offending, 1 *Pet.* iii. 2. It is my duty and my credit to obtain the good character of the virtuous Daughter, "who opened her mouth with "wiſdom, and in her tongue was the law of kind-"neſs;" that is, of civility, and inoffenſive diſcourſe, *Prov.* xxxi. 26.

Thirdly,

Thirdly, I muſt be modeſt in my *habit* and *apparel*, which ought to be ſuitable to the condition of my parents, and my own age and birth, and preſent ſtate of life, chuſing rather to go beneath thoſe circumſtances than exceed them. Plainneſs and neatneſs are much more becoming than finery and affected ſhew. "The lily of the field, "in its ſimple native dreſs, exceeded *Solomon* in all "his glory." By the rule of chriſtianity *women* were to adorn themſelves in modeſt *apparel*, "not "with broidered hair, or gold, or pearl, or coſtly "array," 1 *Tim.* ii. 9. To go with pride and vanity is very ſuſpicious, it is called the *attire of an harlot*, Prov. vii. 10. The women of conſcience and honour had their *adorning*, which did not conſiſt in "that outward adorning, but in the "hidden man of the heart," 1 *Pet.* i. 3, 4. Nothing will ſet better upon me than the work of my own hands: the excellent daughter is by *Solomon* deſcribed as making herſelf *covering and clothing*, Prov. xxxi. 22.

SECOND LESSON.

Of MEEKNESS.

I Muſt learn to be of a *meek* and quiet ſpirit, not uneaſy and impatient, not fretful and peeviſh, but of an even ſteady mind; and ſo to command myſelf, as not to be put into a paſſion or diſorder

diſorder by any little accident, or by any provocation whatſoever. Nothing is ſo unſeemly and ſo diſobliging as anger and furious wrath: it diſfigures the countenance, and diſcompoſes the whole frame of ſoul and body. It is a ſure ſign of weakneſs and folly to be forward and haſty, to ſpeak unadviſedly, and to be tranſported with heat and paſſion. *Solomon* well obſerves, that "a fooliſh "woman is clamorous, ſhe is ſimple," *Prov.* ix. 13. and the woman of ill fame has the character of being *loud and ſtubborn*, Prov. vii. 11. Such a one is not fit for ſociety; ſhe is a burden and a diſturbance to all company; the *contentions* of ſuch a one are as a *continual dropping*, Prov. xix. 24.

A prudent woman governeth her paſſions with a gentle air, and guideth her words *with diſcretion*. She knoweth how to contain her own reſentments, and by a *ſoft anſwer* to *turn away* the *wrath* of others. Such a calm and mild temper would be the greateſt grace and ornament to me. The apoſtle recommends this inward adorning as beyond "gold and coſtly apparel, even the orna-"ment of a meek and quiet ſpirit, which is, in "the ſight of God, of great price," 1 *Pet.* iii. 4. This was the richeſt jewel of our ſex in former generations; "for after this manner, in the old "times, the holy women alſo, who truſted in "God, adorned themſelves."

The meek *Abigail* diſpenſed with the churliſhneſs of *Nabal*, and pacified the wrath of *David*, and brought a bleſſing on her family. Holy *Mary*, the mother of Jeſus, ſets me an example of humility and meekneſs in that ſweet anthem: "My

" My ſoul doth magnify the Lord, and my ſpirit
" hath rejoiced in God my Saviour; for he hath
" regarded the low eſtate of his hand-maiden.—
" He hath ſcattered the proud in the imagination
" of their hearts, he hath put down the mighty
" from their ſeats, and exalted them of low
" degree."

THIRD LESSON.

Of INDUSTRY.

I Muſt remember that we are all born to do good in our generation, to be uſeful and ſerviceable in the world. Our ſex was eſpecially created for a *help-meet* for others; not for a trouble only, and a burden to them. The very inſects are good examples of a natural love of induſtry and forecaſt; the laborious *ant*, and the diligent *bee*; nothing more contemptible than the idle drone, that would live upon the ſweet of others labour.

It may be God's providence that I ſhould work for my living: but however, if working be not my neceſſity, it may be my choice and my pleaſure. It will be a pleaſure and a delight to me to be ſuitably employed, for myſelf, or for my friends. It would be a burden to have time lying on my hands, it would be a grievous penance to have nothing to do. Every hour can afford me ſome proper buſineſs, to pray, to read, to make, to mend, to learn,

learn, to teach, to order, to help, to turn my eye and hand to every thing that is fit and uſeful to be done. A dreaming, unactive life, is to ſleep while we are waking, is to die while we are alive; for ſo the apoſtle expreſly ſaith, "She that liveth in "pleaſure, is dead while ſhe liveth," 1 *Tim.* v. 6.

The ſame good apoſtle would have younger women ſo bred, that they may be able *to guide the houſe*; that is, to govern a family, and help to maintain it and ſupport it. He would have no widow regarded, but "one well reported of for "good works, for bringing up children, for "doing many other good offices, and even for "having diligently followed every good work." He ſpeaks with great indignation of thoſe women who *learn to be idle*, becauſe he knew that *idleneſs* would bring a great many other faults and miſchiefs along with it: ſuch as "wandering about "from houſe to houſe; and not only idle, but "tattlers alſo, ſpeaking things which they ought "not," 1 *Tim.* v. 13.

I fear *idleneſs* has been the ruin of many young women, by turning their heads to vanity and pride, and by expoſing them to many temptations of folly and ſin. It was ſo with *Dinah*, rambling abroad till ſhe brought home ſhame and ſorrow, *Gen.* xxxiv. 1. Such is the harlot's way, *Prov.* vii. 11. "Her feet abide not in her houſe, now "ſhe is without, now in the ſtreets, and lieth in "wait in every corner."

A virtuous woman can always find ſomewhat to do. When *Solomon* deſcribes the Excellent Daughter, he made induſtry to be one of her beſt qualities:

qualities: *Prov.* xxxi. 12. She is "doing good "all the days of her life; ſhe ſeeketh wool and "flax, and worketh willingly with her hands. "She is like merchant ſhips, ſhe bringeth her "food from afar. She layeth her hands to the "ſpindle, and her hands hold the diſtaff. She "maketh herſelf coverings of tapeſtry, and "clothing of ſilk and purple. She maketh fine "linen and girdles. She looketh well to the "ways of her houſhould, and eateth not the bread "of idleneſs. She has the fruit of her hands, "and her own works praiſe her in the gates."

Such a good name would be precious to me, would gain me the love and eſteem of all perſons. What an honour was it to *Tabitha*, to be "reported a woman full of good works," *Acts* ix. 26. and after death to have "the widows "ſtanding by her body weeping, and ſhewing "the coats and garments which ſhe made while "ſhe was with them?"

FOURTH LESSON.

Of CHARITY.

Charity muſt be the crown of the other virtues; I muſt be ready and willing to pity others in want and diſtreſs, and to relieve them as far as opportunity and my ability will ſerve. This is true goodneſs of nature, to be tender and kindly affectioned towards others; to have eyes

of pity, and bowels of compaſſion; to incline our heart, and to ſtretch forth our hand, where-ever we meet an object of charity.

Nothing more unnatural in human creatures, than to have a hard heart, and a narrow ſoul; eſpecially in us chriſtians, nothing more profane and irreligious, than to be ſo worldly-minded, as to have ſelf-love only, without the love of God, and our neighbour.

It may not be always in my power to give money or other relief to all that aſk me, for I muſt give nothing but what is properly my own to give; and I muſt conſider that many common beggars do not much want it, and do very little deſerve it. My charity ſhould be always out of that which is at my own diſpoſal; and I would chuſe to give it to thoſe whom I know to be real and worthy objects of it: And I ſhould be glad to allot ſomewhat to charitable uſes out of my own handy-works; that I might ſo follow the apoſtle's direction, of labouring and working with my hands the thing which is good, "that I "may have to give to them that need," Eph. iv. 28.

I would exclude no true object of charity, as occaſion ſerves, but I would prefer one before moſt others; I mean the *Charity Schools*, wherein the children of the poor are ſo decently cloathed, and ſo well bred up in learning, virtue, and religion.

Nothing ſo acceptable to God Almighty as a charitable diſpoſition, ready to diſtribute, willing

to

to communicate. Charity is the greateſt of chriſtian graces, charity covereth a multitude of ſins.

This virtue is the more expected in our ſex, as our nature is more inclinable to pity and compaſſion. The holy women of old became *devout* and *honourable*, by their liberality and bounty to the church and poor. *Tabitha* had the precious memorial of "being a woman full of good works, "and alms-deeds, which ſhe did," *Acts* ix. 36. The apoſtle would have no one eſteemed a true chriſtian widow, unleſs ſhe had been "well re- "ported of for good works; if ſhe had lodged "ſtrangers; if ſhe had waſhed the ſaints feet; "if ſhe had relieved the afflicted; if ſhe had dili- "gently followed every good work," 1 *Tim.* v. 10. I remember that the virtuous daughter in the *Proverbs*, whoſe *Price was above rubies*, had this ſpirit of charity and goodneſs, that "ſhe "ſtretched out her hand to the poor, yea, ſhe "reached forth her hands to the needy," *Prov.* xxxi. 20.

FIFTH LESSON.

Of OBEDIENCE *to* PARENTS.

BY nature I find myſelf diſpoſed to love my parents, and to expreſs that love by reſpect, and reverence, and ſubmiſſion, and obedience to them. I muſt blot out the law of nature written in my heart, before I can be without this natural

natural affection: and the law of God is more expreſs, the very firſt commandment with promiſe, *Honour thy father and mother*; a law which my bleſſed Saviour did repeat and reinforce, reproving the Phariſees, that by their tradition they had made "this commandment of God of no "effect," *Matt.* xv. 4. This duty is enjoined as moſt acceptable to our heavenly Father: "Chil-"dren, obey your parents in all things, for this "is well-pleaſing unto the Lord," *Col.* iii. 20. Diſobedience to parents was ſo high a crime among the Jews, that it was puniſhed by death itſelf; "the ſtubborn and rebellious ſon, which "would not obey the voice of his father, or the "voice of his mother; and who when they had "chaſtened him would not hearken to them, he "was to be laid hold on, and brought out, and "the men of the city were to ſtone him with "ſtones till he died," *Deut.* xxi. 18. Or, if this puniſhment was not inflicted by the magiſtrate, yet the providence of God did execute ſome vengeance on unnatural children; a curſe, and not a bleſſing on them; ſome judgment or other on their heads, poverty, ſhame or ruin: *Prov.* xxx. 17. "The eye that mocketh at his father, "and deſpiſeth to obey his mother, the ravens of "the valley ſhall pick it out, and the young eagles "ſhall eat it." But on the other ſide, happineſs and proſperity ſhall be the reward of dutiful children. The apoſtle argues from this motive of the bleſſing of God; *Eph.* vi. 1. "Children, "obey your parents in the Lord, for this is right: "Honour thy father and mother, which is the

" firſt commandment with promiſe, that it may " be well with thee, and thou mayeſt live long " on the earth." I remember the good example of *Solomon* upon his throne, " riſing up to meet " his mother, and bowing himſelf unto her, and " giving her the right hand, and granting her " requeſt," 1 *Kings* ii. 19. And of a greater than *Solomon*, Chriſt Jeſus himſelf; who being in the fleſh, did pay all the duties of a child to *Joſeph* and his mother, and " went down with them, " and was ſubject unto them," *Luke* ii. 51.

SIXTH LESSON.

Of PIETY *and* RELIGION.

ALL the virtues and graces in our ſex are indeed founded in nature, and approved by reaſon; but they muſt be all accompliſhed by religion, by a principle of conſcience, and in the fear of God; for without ſuch a ſenſe of religion, all the duties before-mentioned would be cold and formal: It is this muſt ſanctify every other ornament, as " every ſacrifice was to be " ſeaſoned with ſalt." For without a religious frame of ſpirit, modeſty might grow into a baſhful infirmity; meekneſs might ſink into weakneſs and lowneſs of ſpirit; induſtry and diligence would be no better than ſordid drudgery; charity would be vain-glory; and even obedience to parents would be nothing but ſelf-intereſt and deſign: All the advantages in the world are

nothing to a profane and wicked woman; beauty, or wit, or fortune, will but help the ſooner to betray her, if ſhe has not the fear of God before her eyes. In the Proverbs of *Solomon*, *wiſdom* and *diſcretion* ſtand for *piety* and *religion*. Hence, *Prov.* xi. 22. "As a jewel of gold in a ſwine's ſnout, ſo "is a fair woman which is without diſcretion;" that is, without piety, which gives the only true prudence. And therefore in the character of the virtuous woman, the excellent daughter, *Prov.* xxxi. Religion is brought in to crown and complete all her other accompliſhments: "Favour "is deceitful, and beauty is vain, but a woman "that feareth the Lord, ſhe ſhall be praiſed."

Let me therefore accuſtom myſelf to all the exerciſes of godlineſs; to my private devotions night and morning; to the public prayers of the church, as often as opportunity will ſerve; to reading and hearing the holy ſcriptures, and other devotional and practical books; to attending on ſermons and lectures, and hearkening unto all holy and good converſation: by delighting in pſalms, and hymns, and ſpiritual ſongs; by enquiring into the covenants and conditions of my baptiſm, and reſolving by God's grace to perform them; by deſiring to be confirmed by the Biſhop; and intending, at my firſt years of diſcretion, to prepare for the holy ſacrament of our Lord's ſupper, and to receive it frequently with true repentance, and unfeigned faith, and fervent charity.

Let me think on the devout "*Hannah*, weep-"ing, and praying, and vowing a vow unto the

" Lord," 1 *Sam.* i. 11. on good *Elizabeth*, who " with her husband was righteous before God, " walking in all the commandments and ordi- " nances of the Lord blameless," *Luke* i. 6. on pious *Anna*, " who departed not from the temple, " but served God with fasting and prayers, " night and day," *Luke* ii. 37. and above all, on *Mary* the sister of *Lazarus*, " who sat at Jesus's " feet, and heard his words;" and while *Martha* was careful and troubled about many things, " minded the one thing needful; she chose that " good part which could not be taken from her," *Luke* x. 40.

Let me get the blessed habit and practice of religion, now in my tender years, before I am too much engaged in the cares of the world, and the troubles of any other state of life. The Apostle seems so far to pity the married woman, that she " must care for the things of the world, " how she may please her husband;" but as for the virgin, he taketh it for granted, that " she " careth for the things of the Lord, that she " may be holy both in body and spirit," 1 *Cor.* vii. 34.

If I pay a conscientious duty unto God, I shall the better discharge my duty in every other relation. Let me be a religious good christian, and then I must needs be an obedient and affectionate child, a loving and tender sister, a kind and faithful friend. I may grow up into a discreet young woman, and in God's good time I may be the fitter to be a chaste and agreeable wife, a prudent mistress of family, and the joyful mother of children.

The

The Thirty-firſt chapter of Proverbs *paraphraſed in* Engliſh *verſe.*

By Mr. KENNET, Fellow of C. C. C. *Oxon.*

WHAT curious ſearch may boaſt to find
The wonder of the charming kind?
What rubies of the eaſtern ſhore
Can match her virtue with their ſtore;
Oppoſing to th' accompliſh'd dame
The precious luſtre of their flame?
Her ſpouſe with fearleſs heart relies
On the ſafe conduct of her eyes;
Nor foreign ſpoils with danger buys:
Greater at home, in peace to ſhare
Domeſtic trophies of the fair,
Who with her life extends her care.
The flax, or gentle fleece, is taught
To take the image of her thought.
As ſome gay veſſel that receives
The tribute of remoteſt waves;
Rich plenty in her freight prevails,
And beauty ſits upon her ſails.
Intent on early care, ſhe knows
The bluſhing of the morning roſe;
Gives food to the laborious ſwain,
And portions to the female train.

Thoughtful of future time, and ſkill'd
In gen'rous thrift, the fruitful field
She views and pays the purchaſe down,
Rais'd from her induſtry alone.
With vines ſhe plants the willing ſoil;
Their vineyard proſpers by her toil;
The vintage ripens with her ſmile.

Not folded in inglorious eaſe,
Nor nicely ſet in form to pleaſe,
Her arms the uſeful diſtaff ſeize.

Her various ſhining thread may vie
With Tyrian woofs, and princely dye:
And when declining ſtars retire,
Her faithful lamp maintains its fire.

Ennobled by her high command,
The ſpindle brightens in her hand:
Yet if her welcome charge, the poor,
Viſit her hoſpitable door,
She lays th' unfiniſhed taſk aſide,
The ſacred tribute to divide.
To raging winds, and ſearching ſnows,
She dares her comely maids oppoſe;
Who winter's ſtormy face behold,
Wrapt up in ſcarlet from the cold.

Her bed of figured tapeſtry,
Her veſt of ſilk embroidery,
To raiſe the purple's bravery.
The web is of her growth, the bloom
Of colours open'd in her loom.

Her

Her huſband, while the nation's voice,
Confirms the wiſdom of his choice,
Is by his ſplendor and his ſtate,
Known at the court and in the gate;
And, from the council of his peers,
Marks of diſtinguiſh'd honour bears.
Soft linen which her clue ſupplies,
In eaſtern courts have borne the prize;
And *Perſia*'s wealthy merchants ſhine
In girdles that her maidens twine.
Her virtue clothes her with defence;
Her pureſt robe is innocence:
This ſhe ſhall keep, and ſafe from fears
Shall triumph in ſucceeding years:
While truths divine inſpire her ſong,
And wiſdom dwells upon her tongue:
In the ſweet charmer you may trace
The laws of each endearing grace.
Strictly her houſhold ſhe ſurveys,
And notes their daily courſe, and weighs
Their labour; and herſelf no leſs
Diſdains the bread of idleneſs.
Her ſons, of native worth poſſeſs'd,
Riſe and proclaim their mother bleſs'd;
Her ſpouſe's eloquence repays
Her virtue with eternal praiſe.
Thy lovely ſex with frequent claim
Gives beauty to the rolls of fame;

But thy tranſcendent deeds outſhine
The glories of the fairer line.
  Colour and mien are vainly bright,
And dazzle with fallacious light;
Soon is the brittle ſhrine decay'd,
The roſes and the lilies fade;
A thouſand graces hourly fly,
A thouſand charms untimely die.
  But piety and ſpotleſs truth,
Which flouriſh in immortal youth,
Admir'd of all, the matron's face
Adorn with more than virgin grace.
  Her works ſhall her memorial prove,
And kindle lateſt times with love.
As autumn beſt commends the ſpring,
Wont on its fragrant head to bring
Ambroſial fruits, a golden dow'r;
The promiſe of the blooming flow'r:
Her praiſe is in her bounty ſhown,
And her own hands have form'd her crown.

Morning Prayer *for a virtuous Daughter.*

O My good and gracious heavenly Father, look down upon me thy child, and bleſs me, even me, O my Father! Order my ſteps. and direct my converſation aright this following day: Preſerve me from all dangers, and defend me from all temptations: Let me not run into any ſin, nor fall into any miſchief. Be thou, O God, my guide and my deliverer: Give me thy grace to improve daily in knowledge, and wiſdom, and virtue, and religion. Grant that I may flee all youthful luſts, all vanity, folly, and ſin; and that I may grow up in the fear of thee, my God, and live always in obedience to thy commandments. Send thy bleſſing upon my parents, relations, and friends. Be gracious unto the King, and to all in authority under him; and to my particular governors and teachers. Bleſs this whole houſe and family wherein I dwell. I recommend myſelf and all that is dear to me, to thy protection. Lord, care for me, and love me, for the ſake of Jeſus Chriſt, who taught his diſciples thus to pray:

Our Father, &c.

Evening Prayer *for the ſame Daughter.*

I Praiſe thy name, O merciful Father, for preſerving me this day paſt: O forgive me all the frailties and offences of my youth: Pardon all that I have done amiſs in thought, word, or deed. Give me a clean heart, O God, and renew a right

a right ſpirit within me: Make me every day to grow wiſer and better; more ſenſible of my duty, and more diligent to perform it; that ſo I may continue in thy grace, and improve in all manner of goodneſs, a true child of God, and a ſure inheritor of the kingdom of heaven. O! preſerve me this night from all perils and fears! Into thy hands I commend myſelf, my ſoul and body: Keep me as the apple of thine eye; hide me under the ſhadow of thy wings. Let ſleep ſo refreſh me, as to make me the more able and more willing to ſerve thee, and to do good the day following, and all the days of my life. Defend and proſper the King, and Church, and State. Bleſs and keep my parents, relations, and all my good friends. Hear me, for Jeſus Chriſt's ſake, my great Redeemer, who taught us all to pray in theſe precious Words;

Our Father, &c.

A Prayer *for one drawing toward her years of diſcretion, who has not been yet* Baptiſed.

MY good God, I am made ſenſible, that being born of chriſtian parents, I had a right to infant baptiſm; the omiſſion of it was not owing to my fault, and I beſeech thee lay it not to my charge, and forgive it in thoſe who through ignorance or error did neglect it in my childhood. It is thy great mercy not to ſuffer me to die unbaptiſed, and ſo to have loſt the ordinary means of ſalvation. Let me no longer

run

run that great danger to my ſoul! O diſpoſe me, and prepare me for the holy ſacrament of baptiſm, that I may be ſo admitted a member of Chriſt's church, and in covenant with thee, O God. Make me ſenſible of the terms and conditions of this holy covenant. Let me ſeriouſly promiſe, and faithfully perform them; that ſo I may become a chriſtian, not in name only, and outward profeſſion, but in deed and in truth, leading a godly, righteous, and ſober life: May my whole converſation be ſuch as becometh the goſpel of Chriſt; that ſo I may partake of the benefits of thy holy catholic church, and the communion of ſaints, the forgiveneſs of ſins, and in thy time, everlaſting life. *Amen.*

FINIS.

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